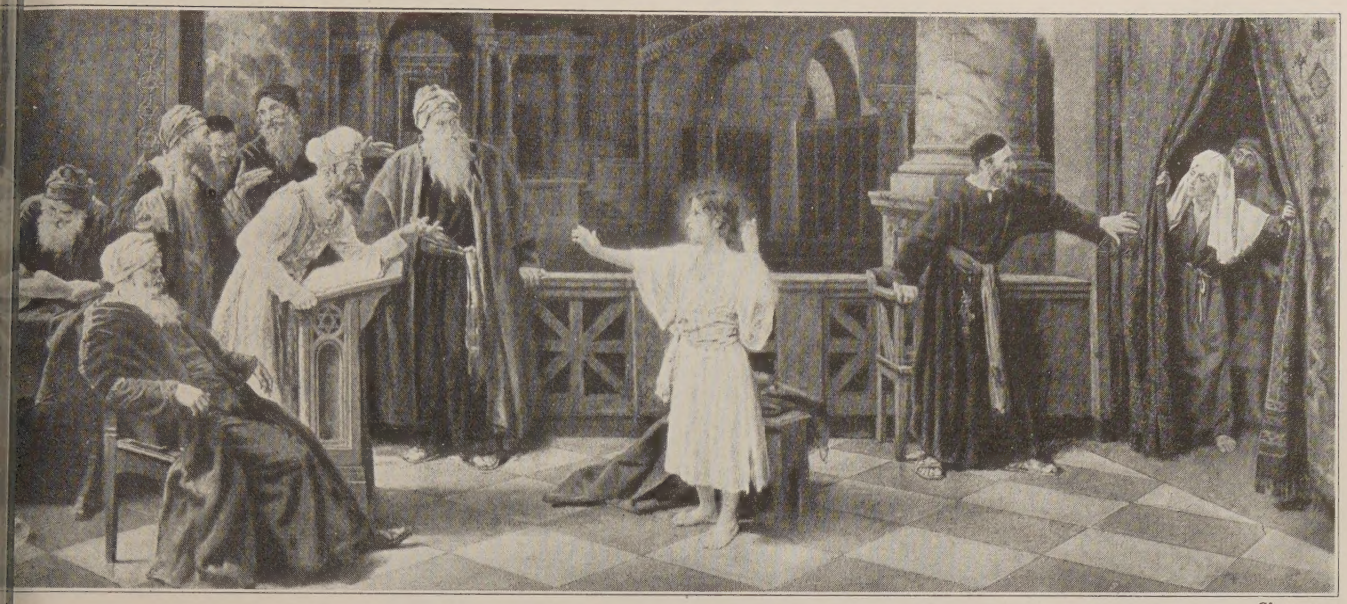

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THE BOY CHRIST BEFORE THE DOCTORS

International Journal of Religious Education

Official Publication of

THE INTERNATIONAL COUNCIL *of* RELIGIOUS EDUCATION

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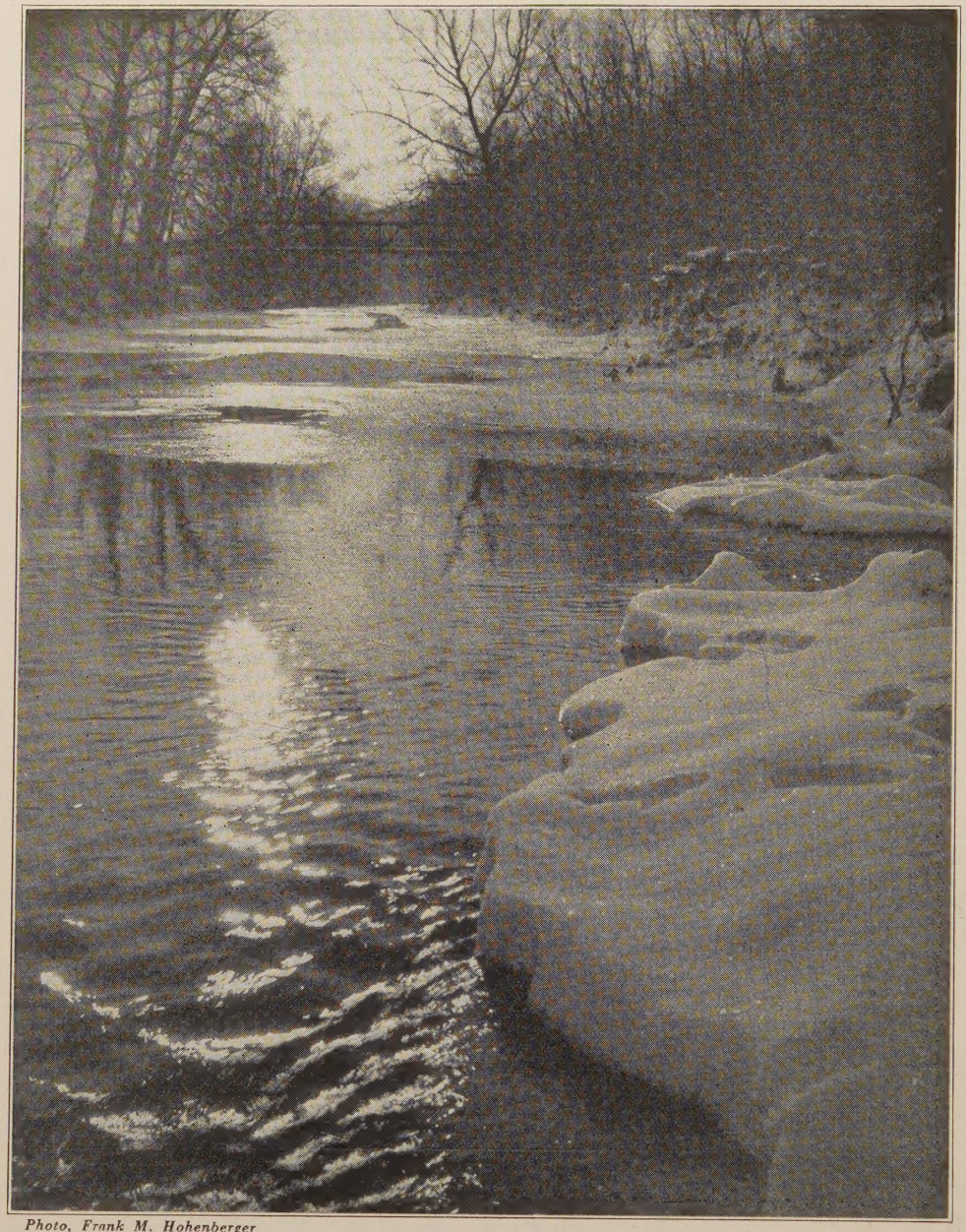


Photo, Frank M. Hohenberger

STRETCH out your hand and take the world's wide gift
Of Joy and Beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To Earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift. . . .
Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!

—CORINNE ROOSEVELT ROBINSON.

EDITORIAL

Does the Public Press Make Up Your Mind

"IF I were asked to name what seems to me to have been the most sinister menace to public morals and Christian idealism during my years as a pastor in ————, I would be compelled to name one newspaper—and possibly two or three." In a leading church of a large city, the minister, on the anniversary of his pastorate in this church, was interpreting his years of service in the church and city. This statement, made as a part of that interpretation, evidently represented careful observation and deliberate evaluation. It presents a situation which needs the thoughtful consideration of Christian people everywhere.

Now that much excitement is being raised by some newspapers over the "freedom of the press," it may be well for the Christian conscience to ponder how far and how much longer such a menace can be passively tolerated by Christian forces. Perhaps all cities are not equally unfortunate in the kind of ideals and objectives which seem to control its newspapers. The time has come, however, for Christian educators and pastors to face frankly the measure in which their efforts and purposes are being thwarted by the kind of public press which prevails in many cities.

For example, the "Social Ideals of the Churches," developed by Protestant forces through the Federal Council of Churches, constitutes probably the best and most representative available statement of Christian social idealism in terms of concrete present-day situations and needs. It is heartening to note how many of the seventeen points in this statement are today being discussed in public affairs as actual possibilities. In industry, agriculture, social planning, social insurance and other humanitarian projects, and participation in international peace agencies, the general public is being forced to think in terms of human and Christian values.

Many great city newspapers have been against any proposal by government, or anyone else, looking toward these policies. They have misrepresented, maligned, and by direct attack and malicious innuendo have used their power to obstruct any move in these directions. On the other hand, they have commended, too often with equal manipulation of facts and emotions, certain other policies that look toward increased armaments and a wider use of liquor. By and large, those policies which they have sought to obstruct and discredit have been the ones which are in accord with the "Social Ideals of the Churches." Those they have supported have been those which are in direct opposition to these "Social Ideals."

The unsavory reputation of one large city as the paradise of underworld gangsters is due, in the opinion of many persons, in no small measure to its press. That reputation, it should be noted, is not supported by actual crime statistics. The manner in which the press has dramatized and kept in the center of public attention criminal activities of a spectacular type undoubtedly, by suggestion, has been a contributing cause to crime. Any drive on crime might well include a thorough study of the newspaper as a contributing cause to the criminal activities upon the portrayal of which it so largely depends for its appeal to the public. Abused freedom of the press may actually hamper the control of crime. This is said in full recognition of the part played by many strong and reputable papers in combatting such criminal forces.

Consider what Colonel and Mrs. Lindbergh have suffered at the hands of the press, in the months following that tragic night of March 1, 1932, in prying into intimate domestic affairs since, and in the disgusting amount and type of publicity given to the trial now under way. Is it not an outrage that deep human tragedy should be so ruthlessly exploited?

Of course, the press, it is said, "gives the public what it wants." But does it? In many cases it is that or nothing. In a much larger number of cases, it is pandering to a degenerate demand which has been cultivated by a certain kind of press itself.

Leaders of the movie industry said they were giving the public what it wanted. Then came the Legion of Decency and the serious threat of a campaign of boycotting. In almost a panic, the movie business is cleaning up. There is an amazing contrast between the movie headliners of this year and last. And now evidence is accumulating that the clean-up, costly as it threatened to be, is paying well in increased box-office receipts.

Has not the time come for some sort of Legion of Decency protest against our too prevalent type of public press? At least two unsuccessful attempts have been initiated by Christian forces to launch a national daily which would give first place to really significant happenings and would give something other than a sordid caricature of our civilization. The Christian Science movement does itself credit by maintaining such a daily. Evangelical Christendom has nothing of the sort. Perhaps a simple first step for the individual Christian would be to practice discrimination and seek guidance in the selection of one's daily paper where there is really any choice.

A worth-while project for adult or young people's classes would be a study of the newspaper reading habits of its members, the influence of what is read, the degree to which discrimination is used, and sources of more wholesome daily reading. A careful study of the local daily press, with reference to its treatment of any great moral issue, such as the liquor problem, international relations, and crime, would provide both guidance in selection of one's daily reading and some critical-mindedness toward what is read. One of the major objectives of adult Christian education must be to neutralize or prevent the miseducation or mal-education which in many cases the daily press continually carries on.

The Unemployed of the Church

THE facts and views given in this article have been furnished to the editors by a woman who knows by close contact the problem of which she speaks. The editors are glad to reinforce, by their use in this editorial, the points that are made.

Many a local church has on its hands unemployed church secretaries and directors of education from its own congregation. It would seem that having a chance to utilize their services, the home church would jump at the opportunity; but jumping does not seem to be the case. A former director of education in a large church in Iowa returns, unemployed because of the depression, to her little home church in Wisconsin, and there she may sit with folded hands, waiting for the church to make any use of her.

"For three years now," said a church secretary who has proved her ability in several large churches, "I have been at home, and my church has not even accepted my offers to help. It has seemed to me I would lose both my faith and my reason for want of work."

"Well," volunteered her friend, another trained church-worker, "after being four years at home, I hold the position of substitute teacher in our church school, and I had to ask for that!"

One graduate of a denominational training school confessed that she had played politics to get the position of church school superintendent. "After working at this thing and that thing for several years," she said, "and trying to hold the school together, without having any official position—in spite of the fact that there was no superintendent or director—I finally went to two other churches and asked if they could use my services in case my own church did not want them. They not only said 'Yes' with alacrity, but offered me special inducements. Then I went to my own church board, told them that they had had my services free all this time, and that they might continue to have them on condition that they duly elect me to an official position. Otherwise I would accept one of the other offers. It worked; and I've had the pleasure of giving my energies to building up my home church. I even have a nominal salary—an outsider suggested to the church that they offer me one—not nearly as much as the choir-leader and janitor get, but enough to pay my carfare."

Is it not strange that a trained worker should have to beg to be allowed to give her services in her own church? But this is not an unusual occurrence. Just why does such a situation exist?

A part of the reason may be diffidence on the part of the home church, which hesitates to ask its returned son or daughter to give, gratis, what has been paid for elsewhere. It does not recognize the fact that the joy of the work and of receiving recognition from their own people would be far better pay than none.

Quite as often, we fear, the situation is due to inertia on the part of the local church, and to ignorance of what a trained worker has to offer. Here the minister may be at fault in that he does not recognize and utilize the abilities of his congregation.

Sometimes a bit of jealousy stands in the way. Those already on the field are afraid that the trained worker will "try to boss" them, criticize their methods, and turn things generally upside down. And such a feeling is sometimes justified by the attitude of those who have, in their train ing, acquired more new ideas than tact.

Sometimes it is the pastor who is jealous. He wishe to do the directing himself, and is afraid that anothe trained leader will trespass on his ground with notion different from his own.

And then there is just the old, human-nature fact o the prophet without honor in his own country. One leade who has held state positions in religious education has n office in her own church, now that she is at home. We ar all guilty of the feeling that the son or daughter who ha grown up in our midst cannot tell us anything.

This peculiar state of affairs is not creating a body o trained workers for the future, for work and church loyalt remain separate. Pastor and church must realize that th trained leader especially needs "work that keeps faith sweet and strong," that the church needs all she is abl to give, and that, having been trained to lead, she canno work happily under those who have not had training, bu must be allowed a field in which she can carry out her own methods and plans. Furthermore, her position should be recognized, and—because of its exacting and creative nature, and the time spent in preparation for it—con-sidered as worthy of remuneration as any position in the church. The church school worker is not the last one who should be paid.

The church, during the past two decades, has been hold-ing out great promises as a field of professional labor for its children. It has failed those children financially, after they have accepted its offer of training. But, though funds may still be lacking, it can at least give the trained worker work in place of idleness, and appreciation in place of discouragement.

Grant Us the Grace to Admit a Mistake

A PRAYER BY PARENTS

O GOD, may we be so wise that we will not need to appear before our children as all-wise.

May we be so strong that we need not appear to them as all-powerful.

May we be so good that we need not seem to them to be all-righteous.

Make us fellow-adventurers with them for truth, fellow-wrestlers with them for power, fellow-searchers with them for goodness.

Grant us the grace to admit to them when we have failed.

Enable us, our Father, to make available for ourselves and for them the healing and redemptive power that lies in our asking their forgiveness.

Grant that we may so build our fellowship with them that the consciousness of our shortcomings will but enrich it.

Give us always the power to forgive and to understand. But vouchsafe to us also the greater gift of being able to be forgiven and understood.

Hear our prayer, Thou forgiving and understanding Father of us all. Amen.

—*P. R. H*

Entering into Life

II. A Narrow Pathway

By DWIGHT J. BRADLEY*

THE room of prayer has two doors; one by which to enter and one by which to leave. All who would attain life in its fullness must pass from the hour of secret communion out again into the realm of objective activity. To remain secluded in the inner room deprives the questing personality of opportunity for further progress in vital experience. It results in a peculiarly paralyzing inability to act with courage and conviction. Moreover, it is a manifestation of selfishness—the more subtle and insidious because it can so readily be mistaken for true spiritual devotion. He who lingers in the cloister too long shows himself to be self-centered and thus unfit for the larger experiences of living. He may be a "mystic," but his mysticism stops short of complete consummation. To use a figure from electro-mechanics, it is "short-circuited."

From the room of prayer, on the side of leaving, leads the steep and narrow pathway. It is the pathway of discipline. Jesus spoke of it when he said, "Enter ye in by the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

The room of prayer has no door that opens directly upon the wide gate and broad way which leads to destruction. He, therefore, who has spent his hour in spiritual seclusion, need have no fear of starting out on his further pilgrimage by the wrong road. He simply steps out across the threshold and finds the steep, narrow pathway waiting for his feet.

It is quite true that no one fully enjoys the discipline that inevitably follows upon sincere spiritual communion. Yet, no one can possibly escape it if he is determined to enter into life. The soul must learn how to walk in hard ways. The mind and body must be taught to think and act as the soul commands. The will must be trained to obey when the spirit speaks. And to accomplish these things a stiff program of toilsome routine is necessary. The vivid experience of inner illumination and guidance needs to be brought under the control of a rigid intellectual, esthetic, and ethical command; for otherwise it quickly expends itself in unprofitable emotionalism.

The steep and narrow pathway of discipline must, therefore, be traveled by every pilgrim toward life's larger experience of spiritual consummation. When the poet asks, "Does the road wind uphill all the way?" the unqualified answer is, "Yes, to the very end"—to the end, that is, of need for intellectual, esthetic, and ethical training. When that necessity is past, the narrow pathway opens into another stage of the journey. But this does not happen until many a weary day has gone by, and many a desperate climb has been completed.

Inner spirituality is, of itself, no credential to entrance into life. It may, indeed, become a means of disbarment. Only after inner spirituality has proved itself capable of action in clear thought, beautiful creation, and high ethical relationships, does it serve as a passport to abundant living. Upon the steep and narrow pathway of discipline the soul learns to use the intellect wisely, the creative capacities excellently, and the moral will resolutely. Upon that pathway God's immanence makes contact in experience with God's transcendence. Inward guidance is complemented by sensible judgment, skillful achievement, and habits of individual and social righteousness derived from mutual interaction with outside forces both friendly and hostile.

Mysticism and personal devotion without intelligence, good workmanship, fastidious discrimination, ethical sensitivity, and moral robustness offer no guarantee of a character worthy of esteem. Mysticism easily degenerates into forms so foolish, so base, or so perverted as to be a scandal to thoughtful, cultivated, and morally developed men. Religion *per se* may lead away from life rather than toward it. Without discipline it is either fugitive, futile, or immoral.

He, therefore, who would proceed from the room of prayer further along the way to that larger experience of living which lies beyond mere physical desire and sensual satisfaction, must accept for himself the laborious routines of mental, esthetic, and moral discipline. He must learn to think intelligently as well as to feel spiritually. He must learn to create beautifully as well as to dream ecstatically. He must learn to do righteously, justly, and mercifully in concrete situations as well as to cherish ideals of absolute purity, unselfishness, honesty, and love.

How difficult such tasks always are is fully known by those who have encountered them. To tie the mystical flights down to rigorous analytical exercise; to compress the vast enthusiasms of inward aspiration into the solid and enduring forms of skilled accomplishment well-planned and finely articulated; to bring the soaring idealism of an awakened sense of spiritual perfection into actual touch with the world's desperate need, and force the morality of absolute goodness to grapple with the ugly immorality of economic injustice, war, and brutal crime: these things are terribly hard to do, and yet they must be done! The steep and narrow pathway takes us through rough country. It takes us ultimately to the cross. He who follows it to its end becomes acquainted with Golgotha and grows familiar with a place called the place of a skull!

But the steep and narrow pathway leads to life. For this reason, no matter how steep it is, or how narrow, those who desire to share the larger experience of living, never refuse to travel the whole length. They, like Jesus, set their faces steadfastly to go. And because they have first spent a quiet hour in the cloistered seclusion of the inner room, they fear no hardship and seldom are cast down.

Next month Dr. Bradley will close his series of articles with a discussion of the life of service which follows personal disciplines.

*Pastor, Union Congregational Church, Boston, and Professor of Social Ethics, Andover Newton Theological Seminary.

The Teacher as Evangelist

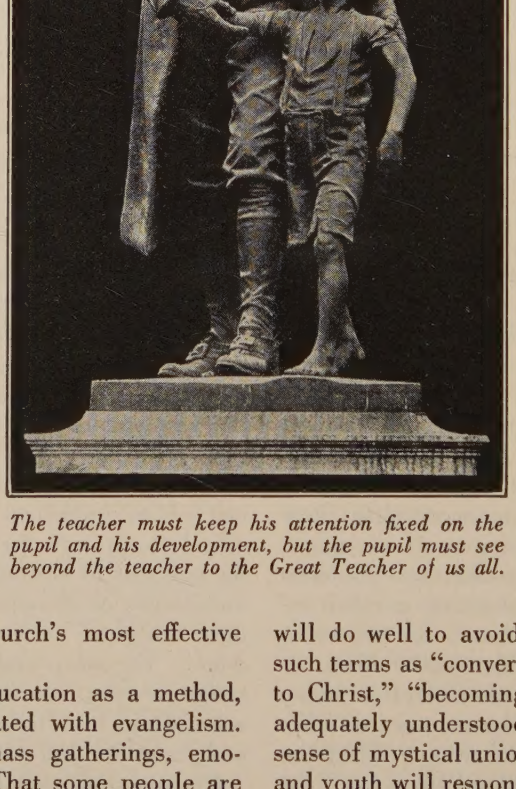
By Paul H. Vieth*

THERE has been a good deal of discussion regarding the relationship between and the relative importance of the educational and the evangelistic work of the church. The two have been thought of as having different goals in view and different methods of work. Much of the confusion and conflict could be avoided if once we could see clearly the whole purpose of the church, and examine the various methods by which this purpose may be achieved.

I.

Evangelism is likely to have different meanings to different people. Perhaps we can agree, however, that when we think of evangelism we mean that we want to help people achieve a life with God. This life is made clear to us as to meaning and possibility of achievement through the life and death of Jesus Christ. We want to see people commit their lives to Jesus and through him to God, and so live from day to day as to show the fruits of the spirit in their own lives. We want to see them achieve beauty of personal Christian character, and a passion for the building of a Christian society.

With this interpretation, evangelism is a supreme purpose of every church. Whatever the church undertakes in its work may be evaluated by the extent to which it will ultimately minister to this purpose of evangelism. Therefore, the goal of Christian education is seen to be evangelism, and any conflict as between the work of the church school and the work of evangelism tends to disappear. The church school may be the church's most effective agency of evangelism.



The teacher must keep his attention fixed on the pupil and his development, but the pupil must see beyond the teacher to the Great Teacher of us all.

The real conflict lies between education as a method, and the methods commonly associated with evangelism. The latter usually depend upon mass gatherings, emotional appeal, crowd psychology. That some people are brought into the Kingdom by this method we cannot doubt. But there are also many who have been driven farther away from the Kingdom by this same method. When the choice can be made, we believe that the church will do well to use that method of evangelism which provides Christian nurture for each individual from his earliest childhood, and gradually leads him through many decisions in many situations to give his life to God. This is the educational method. That this method has not always been one hundred per cent successful does not constitute a condemnation of it. It only means that we need to learn how to teach religion more effectively.

II.

The whole new emphasis in teaching, that on the experience of the pupil, is an emphasis on evangelism. No mere teaching of facts from a book will suffice. The teacher must keep his attention fixed on the pupil and his development, and conceive his task in terms of leading him to commit his life to God and his work on earth.

Teaching religion is a matter of helping the pupil to live religiously. This is not done in general terms of "accepting Jesus Christ," but in terms of inquiring into what it means to live as a Christian in the manifold problems of every day. The matter does not, of course, boil itself down to merely making decisions in everyday problems. There is a major decision to be made, a major loyalty to be established, which in turn will affect the whole of life. This is the decision to center loyalty in the person, work, and purposes of Jesus. Such a positive loyalty deeply ingrained in the life of the person will color every decision he makes involving moral and religious consequences. This is evangelism. It may or may not result from a conscious decision which is high in emotional tone, and which can be definitely located in time and place.

The teacher of children, at least, will do well to avoid putting his evangelistic effort into such terms as "conversion," "decision for Christ," "loyalty to Christ," "becoming a Christian" for they will not be adequately understood. While evangelism will involve a sense of mystical union with Christ and with God, children and youth will respond more naturally to an interpretation of what it means to be a Christian in terms of things to be done in Jesus' name. There are Christian works to be done: Christian living in everyday life, Christian homes to be built, Christian principles to be introduced into business and government, Christian communities and states to be established. Christian education will constantly be busy about helping persons to understand the will of God in personal and social life.

Every Christian teacher should be an evangelist. He is the representative of Christ with his pupils. It is his

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Home Lenten Services

A Project in Rural Adult Education

By F. E. Luchs*

We have long, cold winters in northern Pennsylvania, and the members of our two rural churches live far apart. Many of the parish members are miles away from the church and some of them do not own automobiles. Even those who belong to the fortunate and much larger group, the car-owners, are reluctant to make many trips over bad roads to church since for some of them it means a round-trip of twenty miles. Consequently we felt there was a serious need for a program of religious education which would satisfy spiritual and social needs during the shut-in time of the Lenten season.

Because many of our people had found that two trips on Sunday were impossible, we arranged to have both Sunday school and church in each church on Sunday morning. The minister can drive the distance (if he doesn't get in the ditch and have to put on chains en route) in fifteen minutes. This made it possible to have alternating services in the two churches at 9:30 on one Sunday and 11 o'clock on the next. Also all Sunday evenings during Lent were free. Hence we were able to launch the following program.

We divided the members of each church into six geographical units. Thus every Sunday evening during Lent there were twelve different services being conducted throughout the parish. All of the services were held in the homes. This meant that Mr. and Mrs. Jones, for example, had only two hundred yards to travel in order to reach the house of worship, instead of the customary five miles. During the first two years of the experiment the Fosdick books, *The Meaning of Faith, The Meaning of Prayer, The Meaning of Service,* and *The Manhood of the Master,* were used as a basis for study and meditation. The nature of the books provided a well-rounded evening of Bible reading, explanation, prayer, and discussion. Appropriate hymns were sung during the services. The meetings usually concluded with an old-fashioned song-service of the familiar hymns with everyone gathered around the piano.

The program of services was in charge of two main committees and twelve sub-committees. There was a subordinate committee for each unit which planned the details for the meetings. Offerings were received and used to buy books for the church libraries. At the time of the third season new books had to be purchased. When we discussed the matter with the members of the groups, we found that the Fosdick books were too difficult. The average member of the group had attended only rural school, and the language of the books was not his language. The third season we decided to use a different book for study in each group and to try to find the thing which would prove most worth while from the standpoint of that particular group. Last year the two books which best served the purposes of the groups were Axling's *Kagawa,* and Weston's *The Prophets and the Problems of Life.* During the coming season we plan to use these two books in some of the groups and books of a similar nature in the other units.

The pastor visited two groups each evening. We found that the plan had many advantages. One of the best things about it was that it gave the people an opportunity to discuss important questions concerning the Kingdom of God and life as it is lived in this community. On one evening we arrived at a home where the group was discussing "What determines whether one is a Christian or not?" A farmer delighted the group and set us all thinking by his original answer. Said he, "The best way to know if a man is a Christian or not is: what does he do when his pigs get out?" Since each person there realized that he had hit upon one of the most aggravating situations which arises on a farm, the discussion centered for a while around the matter of religion being one's reaction to the ordinary and, often enough, annoying everyday situations of life. On another evening we arrived at a home where some chapters from *Kagawa* were being talked through. We had worked out a series of questions to guide the thinking and were amazed to find the liberal points of view expressed concerning, "What would American church members do if their minister attempted a program such as Kagawa's?" We found later that the men who were most progressive in their thinking in the group were the first to enter the farm cooperative movement in the county. Such questions have stimulated keen thinking, and Christian attitudes toward many present-day problems are being developed.

Of course, there are social advantages in such an arrangement as this. An opportunity to come together to think and pray and sing is something worth while because it increases neighborliness and good feeling. Christion fellowship is a rare quality, and we have found that it has been advanced in the community by this project more than by any other one activity. Such a plan solved the transportation problem, too, since groups were formed of those who lived within a radius of approximately one mile of each other.

The group meetings have done a great deal to keep up morale during the winter months, which is a vital problem in a rural church. Many cannot attend the regular services during the bad weather. These services keep them attached to church during the hard months. The second year, one of the churches was being renovated. The home Lenten services held the constituency together during the time that church worship and Sunday school services were impossible.

Then there is the advantage of time. The Sunday school discussion period is too short to talk through seriously many of the problems about which people are thinking. We occasionally found groups talking earnestly at a very late hour about some problem which had been brought up during the evening. The cooperative thinking and common purposes which have grown out of these discussions are most encouraging.

(Continued on page 40)

*Monroe, Pennsylvania.

An International Week-End

By Ross Snyder*

Communicating an experience rather than bare words; purpose groups as over against interest groups; doing something that makes a difference in surrounding life as a something beyond discussion topics—these seem to be the order of a day in which our religion is coming to be based upon an almost grim realism and educators are concerned with bringing young people to grips with life.

At least one experience that has seemed equal to the measure of the opportunity of the times has been the privilege of the young people of a certain church in the metropolitan area of New York.

FOUR years ago, as the program committee of a young people's group surveyed the tasks and functions of the Christian church, the great task of creating a world of brothers captured their imagination. As a climax to a six weeks' unit of individual reading and group discussion on the problem, they invited ten college students who were in America from as many different countries to be their guests one Sunday and join in their discussion. The experience was so unexpectedly revealing in its richness of fellowship and future possibilities that an International Week-end has become a fixed and outstanding annual feature.

Some insight into the meaning which underlies the occasion for the young people is to be seen in the somewhat over-enthusiastic statement made by the president of the young people's group in a morning church service some six months after the first week-end. "While all the statesmen were talking about international peace and friendship, we were actually practicing it, and found it good."

At the 1934 International Week-end, which was the fourth of its kind, the roster of student guests included the countries of Italy, Austria, India, New Zealand, Korea, England, Bulgaria, China, Germany, and Argentina.

The students arrived on Saturday afternoon about 2:30, and each was immediately taken by his host to his home and then back to the church where a group of seventy young people were waiting for the trip to a camp. At the camp, the student guests and the young people joined together for an afternoon of baseball, swimming, tennis, boating, and an outdoor steak roast. In the evening, the whole group gathered about a gipsy fire in the central lodge of the camp where humorous readings, folk stories, and songs were presented by the student guests. At a late hour Saturday evening, everyone returned to town, the entertaining homes taking care of the students over night and for Sunday breakfast and dinner. The Sunday morning program featured a discussion before the senior department of the church school on the question, "For what shall young people over the world stand together?" The panel was composed of the students and one person representing the local group of church young people. At the beginning of the afternoon program, moving pictures and snapshots of the young people and the guests were taken for permanent record. This was followed by ten simultaneous group conversations each led by a st dent. These group conversations, lasting about an ho and fifteen minutes, attempted to answer the questio "What are the chief problems faced by the young peop of your country?" and "What are their chief desires ar ambitions?" Membership in a given group was a matt of individual choice. A Sunday evening supper, with son one principal speaker with an international message, h always been the closing feature of the week-end. In add tion, each student has been asked to give a very brief me sage, presenting what he feels would be the message of th young people of his country.

Such a program requires the working together of a larg number of the young people—a worthy enterprise in i self. By the time the necessary members of the variou committees have been organized—ticket selling, Saturda recreation, transportation, steak roast, Saturday evenin program, entertaining homes, conference arrangement discussion group leaders, Sunday evening supper, waiter decorations, supper program, movies and pictures, financ —about seventy young people have worked together.

Much of the success of the annual week-ends has bee due to the very excellent selection of student guests. M Charles Hurrey, of the New York office of the Committe on Friendly Relations among Foreign Students, and hi secretaries have each year provided the list of guests t be invited by the church. A small honorarium to cove expenses and preparation for the group discussions i given each student from a fund so designated in th church budget.

A central question to be considered is propounded fo each week-end, and discussions in the regular young peo ple's meetings are held on it a few weeks in advanc One year it was, "How can we help to realize 'one broth erhood, uniting all mankind in service and in love'?" Sum maries of the positions reached on these central question are worked out and submitted to the group for discussio and final adoption. As a result of the 1932 week-end the following "creed for one who is not only a citizen o his country, but also a citizen of the world" was adopte

Life was given man that he might use it for the benefit of humanit
I would consecrate my life to carry out intelligently the followin purposes:
To respect and honor the rights of the individual, regardless race, color, or creed.
To gain for myself as complete and unbiased an understanding possible of the problems, customs, and desires of my fellow worl citizens.
To include the world in the breadth of my interests and possibl life work.
To love my country as a member of a great world family. To exe cise my rights as a citizen toward making my nation just, worl minded, and willing to cooperate with all humanity.
To realize in sympathy and love that God hath made of one blo all nations of men.

The messages of the students at the final supper hav in all years been the times when a feeling of brotherhoo transcending race and nationality, has been stronges This feeling was once expressed in a unique way by Korean student, "It is not only in social contact, but i actual physical contact that we get a feeling of belongin together. Yesterday on the ball field I collided head-o with one of you, and for the moment we both forgot w

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re of different race and color, and were just human ings. It seems to me that such things are the real mak- s of the friendship we are talking about." One year student stayed on after the train had left. Imagine the urried thinking on the part of the young people still esent when he put to them this proposition:

You have been asking us things, and having us talk all the time these two days, now I want to ask you something. I want to ow what you people in this church are trying to accomplish, and at you are standing for. When I go back to Turkey, I'd like to able to take your purposes and the things you are working for the young people there, and see if there aren't some things we n work for together with you.

One of the most fruitful outcomes of such affairs hap- ens to the students involved. They have apparently been mpressed that the friendliness of the young people of e church is sincere; that their "international spirit is a al enthusiasm," to quote a letter from an Indian stu- ent who had participated. Many student guests each ear invite the young persons who were their hosts over e week-end to their college and entertain them for a ay or evening. One year, as the students traveled back New York, they clubbed together their finances and ought two books which they sent back as a tangible ign of their appreciation for the hospitality shown them nd of their affection for the young people of the church.

Have the students enjoyed it? An interesting answer to his question was made by a Bulgarian student.

When I came to this country I learned that you had a Declaration f Independence and that in it everyone was given the right to life, berty, and "running after" happiness. This week-end has been y only real opportunity, as a student in America, to exercise my ight to "run after" happiness.

Getting out of doors, where there is a great stretch of voods, and grass, and lake, and a sun setting over a hill, s apparently one of the things that makes the week-end lifferent. The Saturday trip to the camp provides this eature. But in addition, a most revealing insight into rue American life has come to many of the students in- volved. Getting into a fine American home for even so short a period, and meeting in the home environment these Americans who are so everlastingly busy and apparently ndifferent to outsiders, is apparently an experience which hey take back to their own country as a happy memory and as a stroke of rare good fortune.

Over a period of four years, forty young people from other countries have thus had a glimpse of American homes and American young people in their home surroundings.

To those who are directing the church program, the real outcome and meaning which this enterprise has is in terms of the advancement given to the Christian world task wherever these church young people and their stu- dent guests take hold of life. The church is supporting financially its American missionaries in foreign countries. But it feels that it is making a greater contribution to the common advancement of the Kingdom of God in the coun- tries of the world in this contact with students in America. For, through the indifference of good people, things hap- pen to many foreign students who come to this country, and who are the product of mission schools, that send them back standing against so-called Christianity and so-called Christian America. In the positive words of Mr. Hurrey, of the Committee on Friendly Relations:

What finer ambassadors can America send forth than these students from many lands, speaking our language, understanding our ideals, sharing our aspirations—in fact, carrying America's spiritual exports? It is high statesmanship and excellent strategy to open our homes and churches to these future leaders of the nations abroad.

Century Photos

March

IN the dark silence of her chambers low,
March works out sweeter things than mortals know.

Her noiseless looms ply on with busy care,
Weaving the fine cloth that the flowers wear. . . .

Out of a bit of sky's delicious blue
She fashions hyacinths, and harebells, too.

And from a sunbeam makes a cowslip fair,
Or spins a gown for daffodils to wear.

She pulls the cover from the crocus beds,
And bids the sleepers lift their drowsy heads. . . .

She marshals the close armies of the grass,
And polishes their green blades as they pass.

And all the blossoms of the fruit trees sweet
Are piled in rosy shells about her feet.

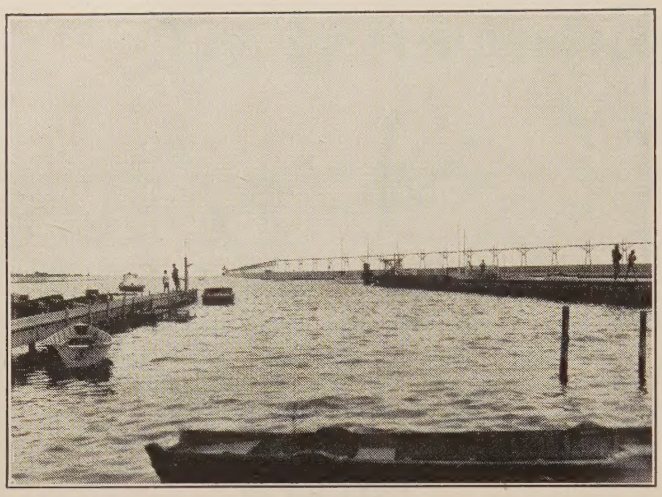
Within the great alembic she distils
The dainty odor which each flower fills.

Nor does she err, and give to mignonette
The perfume which belongs to violet. . . .

What matter, then, that wild the March-winds blow?
Bear patiently her lingering frost and snow!

For all the sweet beginnings of the spring
Beneath her cold brown breast lie fluttering.

—MAE RILEY SMITH,
from *Sometime, and Other Poems.*



Every Locality Affords Many Opportunities for Adventure

Exploring the World with Our Children

By John R. Scotford*

FAMILY ties must be re-enforced if they are to mean much in a day when each member of the household tends to pursue his own path in his own way. We and our children should do more than merely sleep under the same roof and occasionally sit down to a meal together. Home life is no longer the inescapable by-product of the social and economic system under which we live. It must be created through deliberate and careful cultivation.

Building a basis of common understanding through the sharing of mutual experiences may help to make life interesting for both parents and children. But if we are to have a happy companionship with the young people of the family, we must follow at least two rather simple principles. The first is to suggest only such ventures as are within the range of understanding and interest of our boys and girls. A great power house may fascinate one who is trained in engineering, but rarely does it mean much to a juvenile. The second principle is to preserve the spirit of spontaneity in all that we undertake. Few people of any age like to be herded about and shown things, yet all of us enjoy making unexpected discoveries. Children will appreciate that which they find for themselves twice as much as that which is pointed out to them. The wise parent will be cautious in the sort of a prospectus which he presents to his family when promoting a trip, and he will contrive as many surprises as possible. The greatest success of all is achieved when the children think that they are giving their parents a new and happy experience.

Looking back over the years during which our three children have been growing up, we have been rather astonished with the number and variety of the experiences which we have shared with them. Few of our family expeditions have cost anything more than a little gasoline. The majority, although not all, have taken place on Sunday afternoon. We have been somewhat favored as to our location, and yet comparable or even better opportunities are available to many. With a little ingenuity we are persuaded that parents can find interesting things to do with their children in almost any locality.

Every boy and most girls are curious as to how common objects are put together. The most popular places of resort our youngsters ever had were a cookie and a candy factory near the place where we used to spend our sum mers. Every time that we had a visitor from afar, th entire family had to show them through both places. Th management did not seem to object to repeaters, provide we brought someone new on each trip. Of course th "samples" had something to do with the attractivene of these places, and yet I am willing to confess that seein an endless procession of "fig newtons" making their wa out of great vats through the ovens and into neat box still has an attraction for me.

Even the feminine gender is not above the fascinatio of things mechanical. I once spent a happy morning wit my daughter, who was then eleven, investigating a sav mill and a marble factory. We liked the smell of th first place, and marvelled at the way the cutting was don in the second.

The largest group of our mutual adventures togethe has been of a marine nature. Near our summer habitatio is a lighthouse at the end of a pier which projects far ou into Lake Michigan and which can be reached in tw ways—along a dizzy walk which straddles the pier o steel legs, and by climbing over the rocks of the pier itsel I doubt if any of our children can remember when fir they made that trip. They have all grown up with "ligh house" as a part of their experience of life.

It was a bright day when one member of the famil discovered that the city in which we then lived owned couple of fire boats. Repeatedly did we visit these tw attractions. Not only could we scramble over the boa themselves, but there was a fire house on shore with tel graph instruments, the sleeping quarters of the men, an the brass poles down which they slid when an alarm sun moned them to action.

From the fire boat we proceeded to the life-saving st tion, which was also at the end of a pier projecting in the lake. Here we found a great assortment of boat including revenue cutters and captured rum-runners, se eral harbor lights, a small cannon by way of an orn mental "defense of the port," and a fascinating little do No wonder we went back repeatedly.

The maritime interests of the family have since led the to the rather thorough exploration of a number of oce liners in New York, and reached a climax for the younge member of the family when he took a trip with his fath on a "real ocean boat." He was quite disappointed wh he did not experience a real storm.

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Steam transportation has had a great attraction for our children. Unlike their parents, they have taken the automobile for granted, but they regard steam engines as exceedingly interesting. I wonder if they are not right. Once when we visited a roundhouse our older boy exclaimed, "Why aren't there more people here?" To his way of thinking the snorting "iron horses" were far more appealing than a show. All three children have been eager for train trips, which they have had both collectively and singly. When they were twelve, ten, and five, the three of them went from Cleveland to Chicago without adult escort, and enjoyed the journey immensely. At present, we happen to be living in a New York suburb where all trains run by electricity. Our youngest boy's idea of a good time is to journey a couple of miles away where he can see an old-fashioned locomotive come along on an archaic branch line.

So far as we, their parents, have had any plan in building up common experiences with our children, it has been to meet them on the level of their current interests, but at the same time to direct their attention into permanently profitable channels. We have sought to introduce them to beauty in two ways.

Every normal human being responds to the appeal of nature, and yet it is a perpetual wonder to me how few persons are willing to seek this sort of emotional exhilaration for themselves and their children. Even such obvious places as parks are not as much frequented as they might be. As a family we have enjoyed going to rather unexpected places of beauty. In the city where we lived for many years we discovered a couple of remarkable gardens tucked away where many people had never found them, as well as a considerable number of forest preserves. At a certain stage in every child's development there is a great desire to climb. This we have tried to gratify in a wholesome way. Another ambition is to fall into a stream. We have also tried to provide for that—taking care to see that the water was shallow. Rarely have these expeditions been picnics, with the accompanying labor, but simply informal visits. Of course, the neighbors' children have always enjoyed going along!

Perhaps our most unusual success has been in introducing the family in a happy way to the formal art of the museums. Most people make hard work out of visiting a museum. They imagine that they must "see" everything, and as a result they tire themselves out to such an extent that they have no desire to go back. Our family is distinctly against "doing" large museums, which leaves one with weary feet and dizzy eyes. When the children were young they attended classes in a small museum, where they learned to run about the place and live in the presence of beauty in a normal way, and the tradition has lingered. Every so often they decide that it is time to go to a museum, which may be either of the artistic variety or what the children call "dead animal." We rarely go all through a place, and never stay very long, but we always have a good time. Now that we have moved to the vicinity of New York City, the common procedure is to drive into the city on Sunday afternoon and visit two or three of the smaller exhibitions. And this is done, not on the basis of duty, but for sheer enjoyment. From time to time we make little discoveries: such as, an exhibition of industrial art consisting of common manufactured articles which were at the same time truly beautiful—springs, glassware, aeroplane propellers, and the like.

In the exploration of our surroundings, the institutions of religion have not been neglected. I am glad that the family knows the mysterious sense of awe which is invoked by a Catholic church visited at dusk on a Sunday afternoon. Perhaps our greatest surprise was happening into a Greek Orthodox church just as a baby was being baptized. The infant was quite "new," and the ceremony most elaborate. At the end of the ceremony, the baby's clothes were removed and it was immersed three times in what seemed to us to be a tub of water. That is one incident which the family will not soon forget. As a part of their education, the boys have attended services in the Cathedral of Saint John the Divine in New York City, and as a result are quite interested in the completion of that structure.

Behind these various ventures there have been three purposes, the most immediate of which has been to keep the youngsters occupied. We are convinced that children are easier to live with if the family leaves the neighborhood at least once a week and does something different. A second aim has been the expansion of the interests of the children. Their experiences, commonplace though many of them may seem, have helped them in writing themes for school and have given them something of a technic for discovering interests about them. The least obvious of our motives, but possibly the one with the greatest permanent results, has been to tie the family together with a host of common memories. With two of the three children in college, the old type of unity is gone, but we have a priceless heritage in these experiences which we have shared. Whatever the future may bring, we have a common background. And that is worth much.

Photo, Ewing Galloway

YOUNG AND OLD RESPOND TO THE APPEAL OF NATURE

The Young People Follow Through

By Forrest Cleburne Weir*

WHEN a speaker "holds" a group of young people for an hour, or even half an hour, that is news for public speakers. But when a young people's group holds a speaker not for one hour but for two, questioning him and offering comments upon his address, that is news for everybody—but especially for leaders of youth groups. And that is precisely what happened in a young people's society in a small industrial city of the East.

The speaker had come to open with the group a project in the study of delinquency. His opening address presented in graphic descriptions of concrete situations the actual crime problem in the United States. This method caught the interest of the members immediately. They asked, "What can we do about it?"

"The best thing you can do," replied the speaker, "is to examine for yourselves the problem in your own community, and then to build your program of action to meet the needs revealed."

The discussion which followed this suggestion led to the conclusion that three steps should be taken: (1) a survey of the community to discover what conditions really prevailed; (2) an analysis in group discussion of the materials thus gathered with the view to learning the causes of crime and delinquency; and (3) the building of a program of action.

"Now what will be the subjects of study in your initial survey?" the leader asked. Again, by discussion, the group decided that it needed to know: (1) the extent and types of delinquency in the community; (2) the actual hereditary background of delinquents; (3) the general social environment which produces delinquents; and (4) the treatment now given by penal and educational institutions. These four problems were written on the blackboard and members of the group chose the ones on which they wanted to work. The four groups were then organized as so many commissions, with a chairman and a secretary for each, and charged with the task of gathering the necessary information and reporting back to the group.

When the reports began coming in, as they did at the very next meeting, there were no dull moments. Commission number one reported that it had found from the police records that intoxication, traffic violations, and theft were the most prevalent types dealt with in the courts. Theft had the lead. Commission number two brought in a series of case studies of persons recently arrested. Most of them had come from homes of poverty, homes recently made poor by unemployment, homes in which children were neglected by their parents and allowed to grow up on the streets, and a few from homes in which one or both parents were feeble-minded. Commission number three reported that its survey of the social environment revealed that most cases of delinquency come from the typical gambling house, speak-easy, street-gang community.

By the time these reports were in and the group had discussed them thoroughly, it seemed quite evident that criminals are made and not born. But to make the survey more complete, members of the society went in a body through the county jail. They saw the prisoners, observed their youthful appearance, saw where they slept, ate, and lounged. They interviewed the jailor and the social worker, from whom they gained facts which supplemented at important points the information acquired in the commission reports. They learned, for example, that many actually committed to the jail are below normal in intelligence, and that a majority of them come from homes broken either by death or divorce. These facts enlarged the finding previously made to say that criminals are both born and made.

The trip to the county jail was significant to the members, however, not so much because it provided statistical information about the inmates as because it gave an opportunity to clothe abstract information with flesh and blood impressions. The majority of the inmates were young and, as far as could be observed, not much different from their young visitors. As the visiting group passed through, the distance between them and the prisoners was suddenly shortened. There in the prison was a young man whom most of them knew personally. Then and there the issue came alive for them. Except for accident they might have been the prisoners instead of the visitors. They came away quiet and reflective, much in the manner of persons leaving a funeral. They had come close to tragedy, and somehow it made a difference. Abstract conclusions now took on concrete meaning. Poverty, unemployment, broken homes, mental inferiority—these were not now simply *the causes of crime;* they were *social enemies* against which these young people *had* to fight.

The visit to the jail supplied important information, also, concerning penal treatment. The jailor readily admitted that the county prison was no place to reform a person. It was overcrowded, unsanitary, and dingy with age. The administration made no attempt to reform the inmates. It provided no educational or recreational advantages of any character for them, beyond a meagre library and permission for the council of churches to support a part-time social worker for them. "After all," the jailor reminded the visitors, "a jail is a jail. It is not the place to deal with crime. The place to do that is in the home and in the community from which the criminals come." He agreed with the social worker that the jail is more nearly a school of crime than a remedial agency.

To pursue the problem of penal treatment further, the group made a trip to the state prison. They were shown through a large institution in which a friendly, cooperative spirit prevailed between inmates and officers. They saw the hospital, the school, the factory, the theater, the baseball field, the library, and the clean, wholesome living quarters. They saw the death chamber, walked into it and stood where others had stood just before giving their lives to expiate a crime. Then they had a long interview with the warden, who talked out of his thirty years' experience in penal work. He regarded his work, he said, much as his brother, a minister, regarded his. He was engaged in remaking men who had been caught in an unforeseen snare and had fallen. But he warned his

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(Continued on page 34)

Organizing a Community for Religious Education

Article Three

By J. Quinter Miller*

THE previous articles in this series have dealt with the factors making for success in a cooperative community program of religious education and ways in which the necessary funds may be found to pay for the expenses of such a program. Let us turn now to a consideration of the program of activities.

The program of work should be planned and developed through a commission on activities. The size and complexity of the community will in part determine the procedure to be followed. A small community will select one member on the commission to represent each area or department of work to be undertaken. In the larger cities and counties, each of these major departments will elect a special thinking and planning committee, the chairman of which will represent the department on the commission on activities. In the latter case, each departmental committee functions as the preliminary planning body for a given project. The results of their deliberations together with specific recommendations are reported to the commission on activities. This seems to expedite the work of thinking and planning and utilizes many different voluntary leaders. In this way, the commission on activities performs a coordinating and integrating function, enabling those who have charge of the program to mature plans and procedures as a whole before submitting them to the executive committee for final scrutiny and approval.

The departments of work should not be theoretically set up on paper because traditionally they have been included in councils of religious education. They should be established to meet a specific need or group of needs such as, for example, leadership training. As the experience of working together grows, more and more activities will probably be undertaken. In each instance the importance of the problem, the financial resources, and the leadership available should be determining factors in the establishment or discontinuance of a major department.

8. *Participation is the heart of cooperation.* This plan of program building relies upon the participation of large numbers of different people. In one council, the writer recently discovered more than five hundred individuals who had actively shared in the planning and administering of the total community program. The advantage of such participation is doubtless apparent. The more interested people there are in cooperation, the stronger becomes the will to unite upon activities shared in common. Where numerous individuals have united in developing a program, the chances are that the program will deal with real, rather than purely theoretical, issues. Because of the breadth of viewpoint and experience represented, the finished plan will be so wrought out as to avoid extreme and unsound practices and conclusions. This procedure enables the executive of the council to profit from the best thought and experience of many different forward-looking leaders. Thus the functions and activities may emerge from the life of the community.

This procedure is an advantage in promotion as well. Those who have shared in planning are by that process made a part of the plan. They feel that it is theirs, as in truth it is. Therefore, their interest and presence spreads interest and results in far wider attention and larger attendance. *People support enterprises in which they are vitally interested.* The place to begin creating this personal concern is through the program building procedures rather than after a given plan has been completely wrought out by, let us say, the president or executive secretary.

The greater the distance involved, the greater the difficulty in following this procedure. This is true both geographically and psychologically. Cultural, theological, social, and geographical differences need to be kept in mind as departmental committees are selected. Where this is attended to, however, the program building activities can be based upon the principle of group participation. In fact, it is doubtful whether an effective cooperative program can be developed in any other way.

This procedure may be illustrated by a description of the way in which one council prepared a service bulletin on the church and social relations. The committee on social relations was discussing the problem of helping the leaders, and through them the members of the churches, to be intelligent and personally interested in the great social questions of the day. The specific issues in the mind of the committee included such items as the following: the movies, financing the local church, "The Goodwin Plan," the churches and birth control, the churches and the recovery program, a new institution for the feebleminded, the national child labor amendment, public relief, and the liquor problem.

There were twenty-one members on the committee on social relations. Through discussion, it was decided to prepare a mimeographed bulletin of pertinent information on each of these issues. The preface to the bulletin said:

> Your committee is of the opinion that a bulletin dealing with some of the more urgent matters facing our community in the sphere of social and industrial relations may be of help to the ministers and through them to the churches. We have therefore prepared the following bulletin, which we now send to you. The several sections have been written by persons in our judgment competent to deal with their subjects and we believe them to present the facts accurately. If, however, there are any mistakes we should be glad if notice of them be sent to————. We should also like to receive suggestions as to ways of making this bulletin more effective.

The various divisions of the bulletin were assigned to the leader best informed and most competent to prepare the manuscript. In some instances individuals outside the committee membership were named. The first draft of the bulletin was typed and mailed to each member of the committee for criticism and suggested revision ten days

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before the meeting of the committee. The committee meeting dealt with the additions, revisions, and modifications of the manuscript. After these changes had been made, the chairman presented the manuscript to the commission on activities. Very definite opposition to two sections of the bulletin was manifest.

It was decided to report the bulletin to the executive committee without recommendation. The same objections also arose in the executive committee session. The bulletin was accordingly referred back to the committee on social relations for further study, revision, and editing. The office was instructed to mimeograph the revised manuscript and send it to each member of the executive committee for study prior to final action at its next meeting. At that meeting all but one section of the revised manuscript, after minor revisions had been made, were approved and authorized for issuance in mimeographed form by the council. The section on which members could not agree was deleted. It was again sent back to the committee on social relations for further study and revising.

The preparation of this bulletin had involved the participation of about sixty different individuals. The entire procedure was upon a voluntary basis, save the steering and planning activities necessary to carry the enterprise through. These were directed by the executive secretary of the council. The hours of thought, discussion, and debate engaged in by these sixty leaders drawn from the whole community comprised an educative experience of major proportions. Each of these individuals would in turn touch many others, thereby focussing the attention of hundreds and perhaps thousands of men and women upon the facts and issues involved in building a Christian social order in that community.

9. *The cooperative program must have skilled professional leadership.* All sections of the nation have necessarily had to reduce the number of employed community leaders in religious education. This has generally resulted in voluntary leaders undertaking to carry forward the most evidently essential projects in the program of cooperation.

It would seem at just a glance that this might result in a wider group participation and consequently react beneficially to the whole movement. But, in reality, this is not the case. There is a point in the development of this movement beyond which it cannot be expected to grow without staff leadership. The more important the issues, the more extensive the program and number sharing in it, the more indispensable a staff becomes.

Someone needs to focus the attention of the community upon its religious education problems. Capable leaders in the community must be discovered and enlisted in solving these issues and problems. The totality of the undertaking, its aims and goals must be continuously championed. Executive planning concerning the details of the developing projects, so essential in the intelligent functioning of voluntary committees, doesn't just happen. Without it much of the essential work connected with the program of interchurch cooperation simply must be abandoned. Therefore a community council of religious education will do well to recognize that real economy and ultimate success are both dependent upon the quality of leadership which can be professionally enlisted to supervise and administer the corporate activities of the Christion church as expressed through councils of churches and religious educattion.

Children and Good Friday

By Mrs. J. E. Shorb*

WHAT is the message and meaning of Good Friday fo our boys and girls? What is contained in the truth of that historic Passion Week that will help guide an develop these young lives in their daily experiences How will we reach the boys and girls outside of our churc schools as well as those of our own church?

These and many other similar questions confronte us after recognizing the fact that Good Friday is becomin a day for adult meditation and worship. To launch th plan and program which would attempt to answer such queries necessitated the following three steps:

First—Secure the approval of the Ministeral Associa tion, as we wanted this project to be entirely interdenom inational.

Second—Inform and interest the executive board o the Children's Division Council and secure their approva and whole-hearted support.

Third—Enlist cooperation and aid of our city news paper for publicity.

With high-tide enthusiasm and encouragement from every source the procedure went forward. The Children's Division Council planned and carried out a program in the city of Canton, Ohio, that reached over five hundred of our children. On Good Friday, from two to three p.m., a most successful and dignified service was conducted for the children and by the children with the aid of adult speakers.

The auditorium of the church was dimly lighted. On the platform was an easel with a large picture of "The Last Supper" by da Vinci; on either side was placed a plant of Easter lilies.

Eight junior high school boys served as ushers to seat the children, who began to assemble as early as one-thirty.

Preceding the service the church organist played hyms using only the chimes of the organ. Promptly at two o'clock a junior boy took his place on the platform to preside. The service consisted of the following program:

Processional ——*Junior Choir of First Presbyterian Church*
Hymn: "Tell Me the Stories of Jesus"
Invocation and Lord's Prayer ——*Pastor*
Anthem: "He Was Wounded for Our Transgressions"—*Junior Choir*
Fifteen-minute Talks:
"The Last Supper"
"The Betrayal of Judas"
"The Denial of Peter"
Hymn: "There Is a Green Hill Far Away"
Fifteen-minute Talk: "Last Hours with Christ."
Benediction

During the singing of the song, "There Is a Green Hill Far Away," the large picture on the easel was replaced with "Christ on Calvary" by Munkacsy.

Throughout the service the children were deeply reverent and worshipful and while the organist played the postlude of chimes, the children quietly left the church.

Responses from many children and parents led us to believe that our efforts were well worth while and that the life of Christ during Passion Week was made more meaningful to the children of our communities.

Many requests have been received that this service be made an annual one, and plans are now in the making for a similar service to be held on Good Friday of this year.

*Superintendent of the Children's Division, McKinley Memorial Methodist Episcopal Church, Canton, Ohio.

A Summer Program of Training

Announcing the Camps and Schools of the International Council of Religious Education for 1935

ATTRACTIVE opportunities for study, fellowship, training, and recreation will be provided this coming summer in the schools and camps of the International Council. A number of new features will appear in the programs of the various enterprises. Dates, together with other plans for both schools and camps, are given here.

School for Council Officers

CONFERENCE POINT, WILLIAMS BAY, WISCONSIN
July 1—6, 1935

This school has met for two years, with encouraging results. It is planned for officers and leaders of city, county, and district councils of religious education. The secretaries and staff members of state councils are present for meeting at the same time and give leadership to county council work. It is the hope that there will be more than a hundred of these workers present this year to think through their problems and make plans for an ever-enlarging cooperative program of religious education.

A special committee elected last year is making plans for a three-year curriculum based upon the needs and interests of the council worker. This curriculum will be so planned that those who were in the school last year can enter upon their second year's work. It is comprehensive and makes it possible for the council leader to carry forward a constructive program of study in the field of his work.

In addition to the members of the staffs of state councils, and the staff of the International Council of Religious Education, Dr. Samuel Garvin, of Dubuque University (Iowa), will be present to give the devotional addresses.

During the same period the Employed Council Officers' Association will hold its annual meeting at Conference Point. This group is made up of the employed city, county, state, and International Council staffs. Such a group furnishes unusual fellowship and leadership for the county and district council officers who attend.

County, city, and district councils are urged to make plans immediately to be well represented at this school.

Leadership and Demonstration School

GENEVA POINT, WINNIPESAUKEE, NEW HAMPSHIRE
July 22—August 3, 1935

The International Council and the Connecticut Council of Religious Education will join again this year in conducting this school. There will be a demonstration school for workers with kindergarten, primary, junior, and intermediate age groups. Special courses will be provided for workers with seniors and young people. A wide variety of Standard courses will also be given. In addition, there will be two Advanced courses in the curriculum: namely, "The Religious Education of Children" and "Social Ethics." Last year there were more than three hundred in the school. This year it will be necessary to limit the number of registered students, faculty members, and children to three hundred. Those who wish to attend will need to register early.

Camp Conferences

The dates of the six International camps for this summer will be as follows:

GENEVA GLEN, COLORADO
Girls' Camp—July 29—August 10
Boys' Camp—August 12—24

LAKE GENEVA, WISCONSIN
Girls' Camp—August 5—17
Boys' Camp—August 19—31

WINNIPESAUKEE, NEW HAMPSHIRE
Girls' Camp—August 5—17
Boys' Camp—August 19—31

A special item of interest for these camps next summer is that they will be vitally linked up to the United Youth Program, "Christian Youth Building a New World." One period each morning will be given to the nine projects on which the Christian youth agencies of the nation are working cooperatively. It is the plan that these camps will become as rapidly as possible creative centers for the development of the various phases of the national cooperative youth program.

There will, of course, be adequate opportunity for the campers to enrich their own lives and to secure training in the different phases of Christian leadership.

New campers must have junior standing in a senior high school, or be eighteen years of age, and be interested in Christian leadership.

You will want your church or council to be represented in one or more of these enterprises this summer. You may wish to attend yourself. It is by no means too soon to begin the making of plans.

For Further Information

For further information write to the office of your denomination, your state or provincial council, or to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

What Are the Facts?

Regarding Bootlegging, Liquor Advertising, and Auto Accidents Due to Drunkenness

AN increasing number of adult and youth discussion groups in local churches are concerned with problems arising out of the present situation regarding the control of the liquor traffic. It may be that your own community is disturbed about a recent automobile fatality, apparently due to drunkenness on the part of the driver, or about the bootlegging of liquor; it may be that the citizens are aroused over liquor advertising in daily and Sunday papers, in the show windows of drug stores, of liquor and even of grocery stores; perhaps your community faces the issues involved in local option and is concerned with all of these and similar crucial problems of liquor control.

I. Bootlegging

A question which may naturally arise in such a discussion group is *What has been the extent of bootlegging after repeal?* A committee might seek an interview with local law officials in an effort to get reliable facts on the local situation.

A current report* from the Committee on Liquor Control Legislation of the National Municipal League gives some pertinent information on the situation throughout the nation. According to statistical data, the American people are drinking much less of all types of alcoholic beverages than they did before prohibition. The per capita consumption of beer is estimated as less than one half what it was in 1914, while the statistics of withdrawal of tax-paid wines and liquor indicate that in 1934 the per capita consumption of these was only 28 and 29 per cent respectively of what it was in 1914. These figures, however, need to be corrected in the light of the amount of alcoholic beverages obtained through bootleg channels or made by consumers in their homes.

What reasons may be ascribed to the decreased consumption of alcoholic beverages? Let the group consider: (a) the effects of the business depression; (b) habits of abstinence developed during prohibition; (c) increased activity of enforcement officers since repeal; (d) a growing popular opinion against bootlegging.

What evidence is available that bootlegging continues to flourish? Indications are that 45,000,000 gallons of bootleg liquor, smuggled and domestic, reached the consumer during the year since repeal, an amount nearly as large as consumption of the legitimate tax-paid product. The National Municipal League study based its estimates of the amount of bootleg consumption on a study of figures regarding smuggled liquor, seizures of illicit stills, and arrests for violations of the internal revenue and customs laws.

The seizures of illicit stills in all states combined averaged 1,250 a month for the five months of May to September, 1934 inclusive. This would bring the seizures for the year to about two thirds the annual seizures during the last years of prohibition. Most of the seizures were in dry states where it is believed there is as much bootleg production and consumption as before repeal. Dr. Studenski thinks that the illicit production and consumption of liquor is approximately one half as large today as it was before repeal.

Why does bootlegging persist? The National Municipal League study suggests that it is "because high taxes and the consequent high prices of liquor have made it possible for the bootlegger to make large profits from his tax-free products, because the relatively poor quality of liquor offered by many legitimate producers has enabled the bootlegger to offer the consumer liquor of the same or better quality at a lower price, and because twenty years of active operation involved many so deeply in the business that it is not easy for them to leave it."

What is the remedy? Perhaps the group will at once agree that there can be no single remedy or cure-all. Many and various approaches to a solution need to be made. The group might consider in particular what it can do to support civic officers and agencies in law enforcement through a campaign of education and the creation of the right public sentiment.

The work of the National Municipal League committee will be primarily that of placing recommendations before federal and state legislators to assist them in the revision of liquor taxes at sessions of the legislatures during the winter.

II. Liquor Advertising

How widespread is such advertising? Members of the group will need only to relate what they have observed and heard. They will tell of bill board signs carrying advertisements by the brewers, of the colorful display ads in the daily and Sunday papers, of the radio programs with sales talks on beer. They will be thankful that thus far the advertising of hard liquors has been kept out of the radio programs.

Recent studies of the relative amount of newspaper advertising devoted to alcoholic beverages have been very revealing:

Display Ads, *Baltimore Sun*, November 28, 1934

	inches
Liquor	520
Foods	268
Department stores	127
Autos and accessories	114
Tooth paste, shaving cream, etc.	78
Amusements	67
Remedies, colds, corns, etc.	52
Boats, R.R., bus, etc.	44
Banks	40
House furnishings	33
Clothing	31
Undertaker	30
Cigars and cigarettes	29
Churches	28
Hotels, restaurants, etc.	17
Shoes and hosiery	14
Beauty parlors and accessories	
Toys	
Coal	
Radio	
Glass Co. (plate and window)	
Jewelry	
Optometrist	

*Paul Studenski, "Liquor Taxes and the Bootlegger," Supplement to the *National Municipal Review*, January, 1935. 35 cents per copy. Order from the National Municipal League, 309 East 34th Street, New York City.

Display Ads, *New York Times*, November 8
Survey by W. E. Johnson

Liquor	675
Clothing	467
Department stores	368
Autos and accessories	219
Amusements	212
Apartments	206
Financial	201
Tobaccos	146
Real estate	105
Foods	99
Travel	69
Want ads	64
Radios and music	36
Furniture	32
Drug sundries	26
Plants	21
Jewelry	16
Books	14
Undertakers	9
Auctions	8
Builders' supplies	4
Education	3

—Reprinted from *The American Issue*, December, 1934.

What is to be done about it? The discussion group may consider the following summary of state provisions with reference to liquor advertising with special reference to desirable changes needed in the local area.

State	*Type of Provision*
Delaware	No poster advertising except for beer and wine.
Indiana	No bottles of spirits or any other advertisement in any show windows.
Iowa	Under supervision of the Commission.
Massachusetts	Under supervision of the Commission.
Minnesota	Commission to regulate all forms of advertising.
Montana	Advertising other than that by newspapers and periodicals only by the Commission, except beer which is under the supervision of the Commission. Advertisements in newspapers, etc., may not quote prices and must state that liquor is for sale only at state liquor stores.
Ohio	Under the supervision of the Commission.
Oregon	Under the supervision of the Commission, with the additional reservation that there is to be no advertising by state stores.
Pennsylvania	Under the supervision of the Commission.
Virginia	Under the supervision of the Commission.
Washington	No advertising in any form by the Commission.

—Reprinted from the *National Municipal Review*, May, 1934.

III. Alcohol and Automobile Accidents

No doubt, members of the group have seen news items and heard discussions about the high increase of automobile accidents due to drunkenness on the part of the driver. A leading religious weekly recently reported that with a high increase in automobile accidents it had been found that "of the total number of drivers, there was an increase of almost twenty-four per cent in those who were intoxicated." Some may question whether there are not other contributing causes.

How may alcohol influence the automobile driver? Scientists agree that alcohol may impair one's judgment, remove inhibitions, and make self-control difficult or impossible; not only are certain mental functions impaired, but the coordinated activity of brain, eye, and muscle also becomes impossible. One physician has recently said that "from the point of view of the psychiatrist, the alcoholic represents a greater hazard to motor traffic safety than any other mentally abnormal person" (Thomas, W. Salmon, M.D., in *Proceedings of Conference on Motor Vehicle Traffic*, edited by R. S. Kirby, New Haven, Connecticut: Yale University Press, 1934).

Are reliable statistics available on automobile accidents due to drunken drivers? The American Business Men's Research Foundation, Chicago, recently studied this problem. It appears that there is a lack of accurate information on the relation of drunken drivers to automobile accidents. This is probably due to the fact that the diagnosis of drunkenness is made through crude, unreliable physical observations and not by scientific methods.

Dr. Herman A. Heise made a study of 119 consecutive automobile accidents involving injury or death to 216 persons. He attempted to "obtain a closer estimate of the role that alcohol plays in such accidents." His findings support those of other scientists: namely, that experiments indicate a measurable loss of efficiency and judgment, even when small amounts of alcohol are accumulated in the blood or urine. He concludes as follows: "There is a direct relationship between the severity of the accidents and the amount of alcohol. Increased traffic alone is not the chief cause of week-end accidents. The unmistakable role of alcohol is demonstrated by the tremendous week-end peak in 'alcohol accidents' while the others increased but slightly. Considering a person sober as long as he can still walk and talk is responsible for the small value of present-day statistics regarding the relationship of alcohol to automobile accidents."—Heise, Herman A., "Alcohol and Automobile Accidents," *Journal American Medical Association*, September 8, 1934, pp. 739-41.

What to do about it? The group may consider the following: In all statements made regarding the liquor traffic, make certain that accurate and complete knowledge of actual conditions is at hand. Practice discrimination and caution in the use of printed sources relating to alcohol and the liquor traffic. Insist that local traffic officials use accurate methods of determining the causes of automobile accidents and report to the citizens at stated times.

References

Emerson, Haven, *Alcohol: Its Effects on Man.* New York: D. Appleton-Century Co., 1934.
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Heise, Herman A. "Alcohol and Automobile Accidents," *Journal American Medical Association*, September 8, 1934 pp. 739-41.
Lane, Elizabeth, and Gulick, Luther, "Requirements of State Liquor Laws," *National Municipal Review*, May, 1934, p. 263 ff.
Studenski, Paul, "Liquor Taxes and the Bootlegger." Supplement to the *National Municipal Review*, January, 1935.

The Workers' Conference

IN most churches the March conference of church school teachers and officers will probably be centered about pre-Easter plans and a discussion of the best ways in which to make the Easter season significant to Sunday school pupils. The following articles in this month's *Journal* might suggest new ideas to your workers. And hundreds of churches will be presenting the Easter play, "The Cloth of Sendony" which is contained in this issue.

Bradley, "Entering into Life"
Luchs, "Home Lenten Services"
Shorb, "Children and Good Friday"

Even though major emphasis may be given to Easter this month, there are other articles in this issue which should not escape attention. Space does not permit calling attention to all of them, at least the following should be reported to the group and given consideration by the entire staff of church school officers and teachers.

Vieth, "The Teacher as Evangelist"
Snyder, "An International Week-End"
Scotford, "Exploring the World with Our Children"
Weir, "The Young People Follow Through"
"A Summer Program of Training"

"How Did Our Church Begin?"

A Child-Centered Project in a Suburban Church School

By Eva Ploeger and Margaret Ruth Williams*

"WHY can't we find out something about how *our* church began?" asked several of the sixth-grade junior boys and girls after they had spent several Sundays studying a brief unit prepared for the purpose of helping them understand and appreciate the function and purpose of the church. They had been led to discover that Christianity was brought to America by our north European ancestors. Knowing that Christianity had begun with Jesus in Palestine, they were interested in tracing Paul's journeys to the Roman Empire. Eagerly they listened to the stories of the martyrs of the first centuries, of Gregory and the other early missionaries who carried the teachings of Christianity to Britain. Thus they were able to fit in piece after piece of the jig-saw puzzle, until they had a fairly complete picture of the steps involved between the beginnings of Christianity in Palestine and its establishment in America through the colonists.

In response to the questions about the beginnings of the denomination of which this group happened to be a part, simple, brief histories were secured and weeks of interested study followed. Creative activities were new to them but they received enthusiastically the suggestion of giving a play. A young woman, who had had much experience in helping children weave a unit worthy of production from their child-centered interests, was asked to assist the regular teachers of the two classes in guiding the juniors as they built the play which is printed here. She helped them organize the material they had studied, and let them select from this the incidents which they wished to dramatize. The juniors' admiration for the heroic in martyrs of the early church was evidenced in their selections of the incidents which for them had dramatic possibilities.

The following is an outline of the activity program of the study.

November

I. Organizing of Church History for Dramatization.
  1. A brief study of the Reformation. Incidents in the lives of Martin Luther, John Calvin, and John Knox.
  2. The early churches of the Colonies and later the United States. The arrest and trial of Francis Makemie.
  3. Education. The First Presbyterian College founded by Tennant in Pennsylvania.

December

I. Research
  1. Details of the Makemie trial.
  2. Students in attendance at the Tennant College.
  3. Development of the play structure.
    a. Arrangement of scenes.
    b. Selection of characters.

January

I. Work Project
  1. Painting of scenery—Tennant's Log College.
  2. Study of costumes for each scene.
  3. Writing of lines.

II. Related Activity
  1. Visit to the first church in the La Grange area, built early in 19th century—Lyonsville Congregational Church
    a. Four-mile hike, pioneer-fashion, on a very cold Sunday.
    b. Sharing of church school experience, comparison of country church school and suburban church school.
    c. Comparison of weekday schools attended by children of both churches.

February

I. Work Program
  1. Completion of scenery
  2. Finishing of lines
  3. Dramatizing play
    a. Casting
    b. Rehearsals
  4. Costuming
  5. Addition of fourth act.

II. Participation in Departmental Worship
  1. Learning Luther hymn
  2. Slides: views of Luther's, Calvin's, and Knox's churches; of Knox's home in Edinborough; of Makemie's church in Maryland; of Lyonsville church of Lyons township; of First Presbyterian Church in La Grange.

The solemnity and sincerity of purpose of the early Christians awed these boys and girls. To project these early Christian characters required a quiet dignity. The writing of the prayer for the first scene necessitated outside help. The pastor of the church was asked to write it, considering the nature of this Christian period. The children conceived a simple but effective scene. Pictures and postal cards from Geneva gave the class a very definite idea of Calvin's church. In every instance pictures were used at length from libraries and travels made by members or parents of children in the class.

The stage setting for the play gave full view of pulpit and pews, and the torches at either side of the stage back of the pulpit lent dignity to the whole arrangement.

The Play

Scene I

Place: Geneva, Switzerland.

Time: The 16th Century.

Reader: The sixth-grade classes have been studying about the development of our church. The first scene consists of a worship service in the church of John Calvin, of Geneva, Switzerland, during the sixteenth century. John Knox, who was studying with John Calvin, is assisting in the service.

The leader of the Reformation in this sixteenth century was Martin Luther. One day he heard a great commotion on the street. Looking out of his window, he saw the people eagerly listening to the singing of a street boy. It occurred to him that if people were so much interested in a street boy's song, then singing should be used more widely in worship and in making the Christian message known to people. As a result of this thought, Martin Luther wrote many hymns which have been used much in Protestant churches during the last four centuries. As the stage is approached, in the custom of that day, by the girls entering from the one side and the boys from the other, they will sing Luther's best known hymn, "A Mighty Fortress Is Our God."

(The church school rose and joined in the singing. The feeling of real worship prevailed as the children continued with the Scripture and prayer.)

Processional: Stanzas 1 and 2 of "A Mighty Fortress Is Our God."

Scripture *(read by character representing* John Calvin): Selected from Matthew 10.

Prayer *(by character representing* John Knox): O Thou who hast founded a church for Thyself, and hast promised to dwell in it forever; enlighten and sanctify it, we beseech Thee, by Thy Word and Spirit; endue all pastors and ministers with Thy grace, that they may with joy and assurance guard and feed Thy sheep, looking to the great Bishop and Shepherd of souls. Bless all who serve Thee in the rule of Thy church; in the care of the poor; in the ministry of Thy praise; in the teaching of Thy youth. Strengthen them in their labors; give them courage to witness a good confession; cause Thy church to increase more

*First Presbyterian Church of La Grange, Ill.

and more, that every knee may bow before Thee, and every tongue confess that Jesus Christ is Lord. Amen.

HYMN: Stanzas 3 and 4 of "A Mighty Fortress Is Our God."

Scene II

SCENE: Court Room in New York.

TIME: Seventeenth Century.

READER: The earliest colonists came to America because in their home countries they had not been permitted to worship God in the way that to them seemed right. Although America was supposed to be a land of religious freedom, people were often persecuted and brought to trial because of their religious practices and beliefs. In this scene you will witness the trial of Francis Makemie, who was sent to America in the 17th century in response to an appeal to the Presbyterian Church of Ireland for a minister to preach to the colonists and to administer the sacraments. This scene gave excellent opportunity for a real study of Christian courage. The classes derived great value from the study of the weaker characters against the strong. The girls, too, realized how in the characters of cleaning women, even the gossips could display their weaker characteristics. The climax was to be in the Christian fortitude of the *one man*, Francis Makemie. The few lines finally selected for the opening of this act were only made after the boys and girls all had made a contribution. The study of Presbyterian records for the actual lines in the second part was of real value and interest.

(As the curtain rises, the women are dusting the furniture in the court house.)

MAGGIE: My, the way these rooms get dusty! My poor back aches from bending.

ELIZA: When you think how much this court room is used, you would think the chairs at least would be kept clean. *(Whispers)* His honor wastes no time in bringing to trial all those who do not do his bidding.

BECKY: Have you heard whose trial is set for today?

MAGGIE: Yes, a religious fanatic who was teaching outside the established church. Serves him right.

BECKY: Off with his head. His honor will have no such nonsense. On the square I heard folks say there will be no mercy shown him. He is a stranger without friends.

ELIZA: Well, indeed, I would have more faith in this stranger's God. He is a God of mercy.

MAGGIE: The Lord Cornbury, Governor, is coming. Hurry away! *(Exeunt gossips.* LORD CORNBURY, MAKEMIE, *and* SHERIFF *enter.)*

SHERIFF: Your name?

MAKEMIE: Francis Makemie.

LORD CORNBURY: Are you dwelling in New York?

MAKEMIE: No, your honor.

SHERIFF: Do you swear to tell the truth, nothing but the truth, so help you God?

MAKEMIE: I do.

LORD CORNBURY: Did you preach at the house of William Jackson?

MAKEMIE: I did.

LORD CORNBURY: Did you not know this was in violation of the law?

MAKEMIE: No, your honor, I follow the Toleration Act of King James, 1689.

LORD CORNBURY: This did not extend to the American plantations, however.

MAKEMIE: It was not a local act. I hereby show my license from Maryland. *(Presents license.)*

LORD CORNBURY: The act of parliament was written against strolling preachers.

MAKEMIE: There is not one word, my lord, against strolling preachers.

LORD CORNBURY: You shall not spread your pernicious doctrines here.

MAKEMIE: My doctrines are founded on confessions of faith and I charge all clergy to prove anything false in them.

LORD CORNBURY: These articles you have not signed *(presents New York statutes).*

MAKEMIE: As to these, I have a copy in my pocket and am ready to sign with those exceptions specified in the law.

LORD CORNBURY: You preached in a private home.

MAKEMIE: I was denied a church, so I preached in a house with the doors and windows open, your honor.

LORD CORNBURY: You should not preach without a license.

MAKEMIE: My lord, the law, not your instructions, is the rule for me.

LORD CORNBURY: Give bond and security—but no more preaching under my government.

MAKEMIE: For our behavior we endeavor to keep a conscience void of offense towards God and man; but, your excellency, to give bond to preach no more under your government, if desired and invited by the people, we neither can nor dare do.

LORD CORNBURY: Then you must go to jail. (*Aside, to* SHERIFF.) When all is forgotten, I will give him his freedom, providing he leaves for Maryland at once.

Scene III

SCENE: Tennant's Log College, Pennsylvania.

TIME: 1718.

READER: The Presbyterian Church has always believed in an educated ministry and has promoted education for its youth. The next scene takes place in front of the Log College founded in Pennsylvania by Tennant during the 18th century. The children with any ability for art had a real opportunity in this act. A back drop of the college was painted and many drawings were submitted before we finally were able to choose our artists. The lines in this act were the compilation of many papers. The incident depicted here has great bearing on the later time of the college, for at Tennant's death Beatty became the president of the college.

(Students are seated in front of college, studying. Enter MR. TENNANT *and* DR. WHITEFIELD.)

MR. TENNANT: Boys, we have a guest with us today, Dr. George Whitefield of London. (*To* DR. WHITEFIELD) Dr. Whitefield, these are my sons, John, William, Charles, and Gilbert.

DR. WHITEFIELD: I remember you perfectly. It is my pleasure, I understand, to have a class with you this morning. I have selected Matthew, 20th chapter. *(Reads aloud.)* It is a remarkable chapter and it will furnish excellent material for a discussion.

(MR. TENNANT, *who has gone around the house, sees a stranger.)*

JOHN: Look yonder—who is coming, Father?

MR. TENNANT: A traveling peddler—

JOHN *(to* DR. WHITEFIELD): Not many come this way.

BE(TTY (*in Latin, as he approaches*): Good morning, gentlemen.

MR. TENNANT: I understand you to speak in the Latin tongue.

BEATTY: That I do.

MR. TENNANT: The ministry would hold a valuable place for you. One who could so easily read of the Scripture.

BEATTY: It has my interest, sir.

MR. TENNANT: What have you found for occupation?

BEATTY: Selling of wares. English steel knives, not easily found in the new land; fabrics, well woven, and laces made by clever hands in Ireland.

MR. TENNANT: The knives are of excellent quality *(taking one)* and we will have use for some. Call mother to see this cloth of spun linen.

CHARLES *(calling into cabin):* Mother.

MRS. TENNANT: Yes, Charles.

CHARLES: A vender of wares from England has stopped here in his journeyings. Father thinks his things would hold your interest.

MRS. TENNANT: Yes, yes, have the guest bring his wares inside. Bid him welcome. The noon meal is ready to be served and we will all break bread together.

MR. TENNANT: What name do you travel by?

BEATTY: I was baptized Charles Beatty.

MR. TENNANT: A Christian born, and although a stranger here, we have the fellowship that comes through Christian love. Join us at luncheon now and remain with us to study the teaching of Jesus Christ so that our lives may be enlightened and we can travel, taking to all those in this new land the message He brought to earth.

BEATTY: Gladly do I remain.

Scene IV

TIME: Early 19th century.

PLACE: Wolf Road near Joliet Road, outskirts of La Grange.

READER: On a very cold Sunday in January, the boys and girls of the sixth-grade classes walked several miles, pioneer fashion, to the Lyonsville Congregational Church, which was the first church organized in this area. About half of its charter members were Presbyterian. On this visit the boys and girls of the two churches shared with each other some of their weekday and church school experiences. A granddaughter of the founders of the Lyonsville Church related the incident which led to the beginning of this church. This incident was so interesting to the visiting boys and girls that they wanted to share it with the other boys and girls of the department. The next scene depicts the situation out of which grew the Lyonsville Congregational Church.

MRS. VIAL: I have not seen the boys this morning—where can they be? The Sabbath. No church to attend. It is a very different life we lead without a church. There, who is that? Father? Where—(MR. VIAL *approaches.)*

MR. VIAL: Mother, have no more anxiety, I have found the boys. They were out shooting in the clearing back of the woods.

MRS. VIAL: On the Sabbath? This cannot be. I am more anxious than ever when I know our sons have no school on the Sabbath. The children need their Bible teaching and we must provide a meeting house.

MR. VIAL: Your idea is splendid, Mother. Let us use the rest of the day in making plans for next Sunday.

MRS. VIAL: I will call the children, we must all help.

The Cloth of Sendony

An Easter Play

By Elizabeth H. Emerson*

Characters

Joseph of Arimathaea, *a wealthy Jew in the prime of life, a collector of rare cloth, a member of the Sanhedrin*
Susannah, *niece of Joseph, of marriageable age*
David, *a friend of* Susannah's, *who comes into great wealth*
Nicodemus, *a Pharisee, member of the Sanhedrin, an old man*
Jairus, *a synagogue ruler from Galilee*
Judith, *his twelve-year-old daughter*
Servant *in the house of Joseph*
Messenger *from Caiaphas, the high priest*

Optional

(See third paragraph under "Production Notes.")
Three to Five Priests, *the temple guard*

Setting

Scenes of this play are placed in a room in the home of Joseph of Arimathaea, just outside Jerusalem. The room is simply but richly furnished with tapestry-covered seats, colorful wall pieces, oriental jars, and a large carved chest. The time is Passion Week.

Production Notes

Wall pieces and seat coverings may be made from heavy white or tan cotton cloth by the use of gold, silver, and red paint. The cloth of Sendony should be much more beautiful than any of these, and should be either all gold, or white with the appearance of gold embroidery on it. It should measure at least thirty-six by seventy-two inches.

Costumes may be made from heavy, inexpensive materials in subdued but beautiful colors. Those of the girls should show imitation embroidery. Pictures from the Passion Play and from sacred art calendars will be found most helpful in making robes and headdresses. Nicodemus should wear white with blue fringe, the dress of a Pharisee. Joseph will contrast suitably with the other two if he wears a costume of gold and black. Beards should be worn by the three older men.

Scene II, of Act II, may be included or omitted at the discretion of the group presenting the play.

Act I

Scene I

Time: Saturday night before the Passover.

(Susannah *is seated on a stool and is doing needlework. She is a beautiful girl and is dressed in a richly embroidered costume.* Joseph, *also richly garbed, enters and stops inside the doorway, looking at* Susannah *as if he enjoys the picture. He carries carefully the Cloth of Sendony.)*

Joseph: Thou art working again, Susannah? Why dull thy bright eyes and prick thy dainty fingers? If thou art lacking in fine pieces for the home thou wilt call thine own some day, why, it may be I'll give thee this. *(His eyes shine and he handles the cloth as if he loves it very much.)*

Susannah: Oh, Uncle, may I see? *(He spreads it over her lap.)* Where didst thou find such a prize?

Joseph: Long ago in Arimathaea I bought it, and a pretty price I paid for it, too. How it came into the possession of the maid who sold it to me I do not know, but I believe it came originally from India. "Cloth of Sendony," they call it. Threads of gold are woven with fine linen. *(He feels its texture.)*

Susannah: But I have never seen it before.

Joseph: I have kept it well hidden, I assure thee. Such pieces become more valuable with each passing day. Strange, is it not, that I, who have gone everywhere looking for the best, should find my greatest treasure at my very door?

Susannah: Is it really finer than all the others?

Joseph: I count it so, and, although I would not have thee repeat what I speak, there is none wise enough in the knowledge of cloth to dispute my word.

Susannah *(lifting it in her hands):* Oh, it is lovely, Uncle. What is to be its use?

Joseph: I do not know that it has one, unless beauty be a use. But I have thought that I might find no better thing to do with it than to bestow it upon my niece on the day she weds.

Susannah: Oh no, Uncle, already my chests are full of the beautiful things thou hast brought to me from all over the world. This should serve some nobler purpose.

Joseph: I doubt if there be one.

Susannah *(confused):* My betrothal may be long in coming, Uncle.

Joseph: Not if David has his way.

Susannah: He has not spoken to thee?

Joseph: Not in words, but I can read the signs.

Susannah: Uncle! Thou art not anxious to have me leave thee?

Joseph: Ah, my child, that will be a sad hour for thy uncle, and I do not wish to hasten it. Thou art as a daughter to me, Susannah. *(He takes the cloth and drapes it over the chest at the back of stage, so that it falls in graceful folds, being careful that it does not touch the floor. He returns to a seat near* Susannah.)

Susannah: And thou art a father to me, for I have never known any other. Always I have held thee first of kin, even when I was a little child and thou didst live among thy vineyards and olive orchards in Arimathaea. I loved to visit in thy home when the luscious grapes ripened and the smell of the sweet wine was in the air. How are the vineyards now, Uncle?

Joseph: They are the same as then, but now they are cared for by a steward. I do not often go to Arimathaea. Once a year, perhaps. The steward tends the vines, prunes the olive trees, employs the pickers, pays the wages, overseas the wine-press, and, when the season is over, sends the profits to me. Ah, Susannah, it is those very vineyards and orchards that make it possible for us to enjoy such a home as this; to purchase pieces of cloth like this; to delight my eye with the most skillful work of men's hands.

Susannah: Always I am in the homes of the wealthy. Either I am with thee here, or I am with my Aunt Joanna in Tiberias. Her home is like a palace.

Joseph: And well it may be. King Herod is generous to his stewards, and Joanna's husband is a favorite steward, I understand. But I could never see why a woman of Joanna's standing would follow Jesus of Nazareth about Galilee.

Susannah: There were many in the company.

Joseph: But they were not of her station.

Susannah: They were of all kinds.

Joseph: So I learned. Joanna should not have taken thee into such a company, even if she, herself, must go. I have never told thee, Susannah, but it was for this reason that I went to Galilee to bring thee here. When I learned that the notorious Mary of Magdala was actually in the same company with my sister's child, following a wonder-worker about Galilee, I lost no time in going for thee and bringing thee here.

Susannah *(resuming her needlework and becoming reflective):* My Aunt Joanna meant no wrong in taking me with her, and I cannot think that she did a wrong, Uncle, for during that time I learned a great deal. It is something I cannot explain, but to be in the presence of Jesus of Nazareth day after day, to see the way his love for the people seemed to make him able to help them, to hear him telling stories at the close of the day—Oh, Uncle, it was truly wonderful and I shall never forget it!

Joseph: But I am glad I have thee safely here. Thou art young. Jesus has stirred up much opposition. Either he has made extravagant claims for himself, or his friends have made them for him. There is such hatred of him that even the Pharisees and the Sadducees are consulting about the best way to bring charges against him.

Susannah: But he has not been in Jerusalem for many months.

Joseph: Not since the festival of Tabernacles. But it was not the fault of our ruling body that they did not arrest him then. And since that time they have been seeking him out and laying traps for him. I hope that he may be too keen for them, for I cannot see that he does harm. But it is a time for us to remain quiet and to keep well out of any disturbance that may come. *(Enter* Servant.)

Servant: A messenger, sir.

Joseph: From whom, pray? Dost thou know him?

Servant: Sir, he looks the same that once came from thy steward in Arimathaea.

Joseph: Ah, some trouble brewing. Send him within. No, I shall speak to him outside. (Joseph *leaves and the* Servant *follows, but returns at once.)*

Servant: A guest is waiting.

Susannah: A stranger?

Servant: I have admitted him often.

Susannah: Admit him now.

(Servant *opens the door and admits* David. *He is a handsome youth, very gracious in manner. As the* Servant *leaves,* Susannah *rises and takes a step toward* David.)

David: Peace be unto thee.

Susannah: Ah, David, it is thou. My uncle hath but stepped outside to speak with a messenger. Didst thou not see him?

David *(bowing and standing at a respectful distance):* I saw him, Susannah, and he promised soon to join me here. But I can endure the delay. Moments alone with

*Las Vegas, New Mexico.

thee are rare. And I must tell thee—I have good news.

SUSANNAH: Good news for me, David?

DAVID: I hope thou wilt take it so. But it is to thy uncle I should rightly speak. Ah, he is here.

(JOSEPH *enters. He goes to* DAVID *and kisses him first upon the left cheek and then the right.)*

JOSEPH: Thou art welcome, David.

SUSANNAH *(picking up her work and going out):* David wished to speak with thee, Uncle.

(Both men stand looking after SUSANNAH.)

DAVID: It is of Susannah I would speak to thee. Since I have no near of kin to represent me, I myself must come. For many months I have desired to ask for her in marriage. But with nothing to offer save my good name—

JOSEPH: Thy name is indeed without spot. I knew thy father well.

DAVID: A great fear has consumed me—a fear lest some other step in before me, taking the fairest of women from me—

JOSEPH: My wealth is sufficient—

DAVID: But now all is different, for I have received an inheritance. My dead father's brother lived for many years in Rome. He had great wealth, but he was not blessed with offspring. I am his first of kin, and he has left his riches to me. If I have found favor in thy eyes, there is no need for further delay. I can give to thy niece a home such as this and a life suited to a relative of the great Joseph.

JOSEPH: This is, indeed, good news. Thou art a worthy youth, and to thee I can safely intrust Susannah, who is to me as a dearly beloved daughter. When the Passover season has passed, come to me for the betrothal vows. But stay, thinkst thou Susannah dost favor thee?

DAVID: For answer to that question which has long tormented me, I have only the light in her eyes and the smile with which she greets me.

JOSEPH: I think that thou hast judged rightly, David.

DAVID: Thy words bring happiness to my heart. After the Passover I shall see thee again. *(He bows, placing his hand upon his heart.)* Peace be with thee.

JOSEPH: And with thee, my son.

(DAVID *leaves and* JOSEPH *takes from the chest an account book. It is made of two boards, hinged together, covered with figures. He sits and bends over the book.* SUSANNAH *enters and goes to him.)*

SUSANNAH: Thou art puzzled, Uncle. May I help thee?

JOSEPH: Not today, child, though I am somewhat troubled. The messenger from Arimathaea brought me no good news. The workers in my olive orchards are complaining that their wages are not enough. The steward sends me word that there will be rioting if I do not make peace with them. They complain, too, that their hours are too long. This sudden senseless outbreak annoys me. And I cannot leave Jerusalem now at the time of the Passover to reason with them.

SUSANNAH: Wilt thou increase the pay, then?

JOSEPH: To increase the pay of each by even a little would decrease my profits by much. I cannot do it. And why do they ask it? They live well enough. But come. Well I know thou art concerned about nothing save the visit of David. Shall I tell thee of our talk?

SUSANNAH: I could guess his purpose.

JOSEPH *(smiling):* David is a most worthy youth. If he had come asking for thee in marriage, bringing nothing except his good name and his upright life, I could not have refused him.

SUSANNAH: He spoke to me of good news. What was it?

JOSEPH: An inheritance, a large inheritance, from a deceased uncle. And I must tell thee that it is a great happiness to give my niece to one so well able to provide for her. I am right, am I not, in thinking that thou dost favor David?

SUSANNAH *(failing to show the joy her uncle expects):* Yea, Uncle, he has long been my friend. There is no other so good among the young men I know. I think he loves me well.

JOSEPH: Then thou art wholly happy?

SUSANNAH: I—I think so, Uncle. I am very glad that David has come to thee. There is just one thing—I almost wish that David had not come into this great inheritance. I suppose he thinks that money and all that it can buy are needful for me. True, I have always had these things. But I had thought—I've known for long that David loved me—I had thought that we might be happy without it. I have pictured us living in some quiet street among the poorer people, helping them to live better. Now, I suppose my home will be such as this, with servants to do my bidding, and all of David's wealth making my life smooth and easy.

JOSEPH: Thou art a strange child, Susannah, crying for poverty when thou hast no idea of its meaning, or of the limitations it would place upon thy life. Put all unhappy thoughts from thy mind, and prepare for thy betrothal. It will be arranged before many weeks have passed.

SUSANNAH: Yea Uncle.

(SERVANT *enters.)*

SERVANT: Guests are waiting.

SUSANNAH *(rising quickly):* Guests? Who can come at this hour?

SERVANT: Thy pardon, Sir, but he is the same that came at the Passover before this one.

JOSEPH: Jairus of Galilee?

SERVANT: It is he. A little maid is with him.

JOSEPH: Make haste to admit them. (SERVANT *goes out.)*

SUSANNAH: It is Judith, she that was restored by Jesus of Nazareth.

(SERVANT *shows in* JAIRUS *and* JUDITH. SUSANNAH *goes to* JUDITH *and they embrace.* JOSEPH *and* JAIRUS *greet each other.)*

JOSEPH: Welcome, Jairus, to our home.

JAIRUS: Peace be to this house.

JOSEPH *(turning to* JUDITH*):* And this is thy daughter?

JAIRUS: My Judith. (JUDITH *steps to* JOSEPH *and lifts his hand to her heart.)*

JOSEPH: We rejoice to see thee. Thou wilt remain with us for the Passover. Susannah, take the child and bid thy servant give her every care. (SERVANT *appears with roll of baggage and* JOSEPH *addresses him.)* Go, make ready the best room; ask the servants to prepare food; and see that the donkeys are cared for. (SUSANNAH, JUDITH, *and the* SERVANT *exeunt.)*

JOSEPH *(pointing to a seat):* Sit thou there, Jairus. Four days upon the beasts is a tiresome journey.

JAIRUS: Yet we stopped often for rest. Judith has never gone so far from her home and I was careful not to overweary her.

JOSEPH: The child seems young for such a trip. How old is she?

JAIRUS: Judith hath passed her twelfth birthday. At that age I have brought all my sons and daughters to the Passover here. It seems to me the right of every Jewish child, while yet a child, to come once to our beloved Jerusalem for the observance of the sacred feast.

JOSEPH: Yea, at such an age my father first brought me from Arimathaea. I remember yet the wonder of that first visit, and the pride of race, I felt as I saw the impressive ceremonies in the temple.

JAIRUS: Judith's eyes have been wide with wonder all the way. Indeed at this time of year even I who have been over the road many times yet marvel at the beauty of the hills and fields carpeted with flowers of every color.

JOSEPH: Yea, truly Jehovah led our fathers to a beautiful and favored land. Didst thou note how the grain fields and orchards fare?

JAIRUS: I have never seen a better promise of harvest. The wheat, I think, will yield forty- or sixty-fold if the drought come not.

JOSEPH: Where didst thou spend the Sabbath? Thou must have been near at hand, for the day has but passed.

JAIRUS: We have but come from the home of Mary and Martha and Lazarus in Bethany.

JOSEPH: The Lazarus who is reported to have been raised from the dead?

JAIRUS: The same. Dost thou know him?

JOSEPH: Nay, my business does not bring me into dealing with the humbler folk. Of what sort is he?

JAIRUS: He is a silent man. He goes about his work of gardening, seldom speaking. Yet quiet goodness shines from his face and he is well liked by his neighbors. It is not strange that Jesus of Nazareth loves him.

JOSEPH: What about this Jesus? Hast thou seen him often?

JAIRUS: Yea, and he comes to Jerusalem tomorrow with a large company of friends.

JOSEPH: He comes to Jerusalem at the time of the Passover?

JAIRUS: So he has determined, much against the will of his closest friends.

JOSEPH: It is not to my liking, Jairus, that he should come at this time. The feeling here is very bitter against him. His coming will but make a disturbance in the city. A messenger should be sent to warn him, that he may turn back.

JAIRUS: I think a messenger would not turn him back. His mind is made up.

(SERVANT *enters.)*

SERVANT: Nicodemus would see thee.

JOSEPH: Bid him enter. *(To* JAIRUS) Nicodemus is a dear friend. He has no family and he is almost as one of ours.

(SERVANT *shows in* NICODEMUS.)

NICODEMUS: Peace be to this house. (JOSEPH *greets* NICODEMUS *in usual way.)*

JOSEPH: Welcome, Nicodemus. Our friends have but arrived from Galilee to observe the Passover—Jairus and his daughter. Thou knowest Jairus?

NICODEMUS *(placing his hand above his heart):* Peace be unto thee.

JAIRUS: And unto thee.

NICODEMUS: The fame of the restoration of Jairus' daughter has gone far. It chanced that I travelled in Galilee on the very day the child lay sick. I heard the uproar as I passed thy house and, making inquiry, I learned of Jairus' sad loss. Then I saw the Healer enter the house and afterward heard the sounds of great rejoicing. Is the child now well?

JAIRUS: Aye—and well content. Jesus has

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no follower who is more devoted to him and our debt to him is very great.

JOSEPH *(addressing* NICODEMUS): Jairus tells me that Jesus is on his way to attend the Passover.

NICODEMUS *(with a look of concern):* That is not wise. There is already trouble enough. Thou hast known, Joseph, of the attempts to bring charges against him. I fear for his life if he comes here now.

JAIRUS: Jesus' life has been endangered in Galilee, but he quietly walks away from the angry crowds. He seems to feel some force drawing him to Jerusalem.

NICODEMUS: Thinkst thou that he trusts to some magic to deliver him from a Jerusalem mob? Or does he know the strength of these enemies who can so quickly arouse people against him? A handful of his fellow townsmen in Galilee is far different from a mob here, stirred up by the leaders of the Sanhedrin.

JAIRUS: Art thou not a member of that weighty body? And thou, too, Joseph?

JOSEPH: Thou art right. We occupy seats in the Sanhedrin, but our voices can scarcely be heard among the loud ones of the powerful few who have set their minds on making away with this man. They rule the body.

JAIRUS: But surely you can speak in his behalf. Your words are not without weight.

NICODEMUS: Thou knowest not these headstrong men. Pharisees and Sadducees hate each other, but they have joined in their attack upon Jesus. It is useless for us to jeopardize our positions in order to speak in behalf of this man about whom we scarcely know what we think.

JAIRUS: Dost thou know him well?

NICODEMUS: Two Passovers ago I spent an evening in his company. His words were confusing. He spoke of being born again —I know not what he meant. Perhaps if I had been more in his company—but my duties kept me, and it has been needful to remember my position in the Sanhedrin.

JOSEPH: I, too, have felt that I must preserve the good name I have. My acquaintance with the man has been limited to some hours spent at the outer edge of crowds. Once I heard a lengthy discourse given to a large group on a mountainside. The words he said then have never left me, and I have found myself trying to repeat them—and wanting to determine my conduct by them. Yet that is a difficult thing. He seems to care little for much we Israelites have always cherished, and he places no high value on law observance. Nicodemus, thou art a Pharisee, and well versed in the law. How dost thou think of his light treatment of its keeping?

NICODEMUS: I am a Pharisee, but not of the stricter sort. In the Sanhedrin are men who will stand quibbling all the day and half the night as to the burden a man may lift on the Sabbath, but will not lift so much as a finger to help a man who has fallen among thieves on the Jericho road. It is against such extravagances of the law that Jesus speaks. His test of action is the need of man.

(SUSANNAH *and* JUDITH *enter and stand quietly, waiting to be addressed.)*

JAIRUS: Thou speakest truth, Nicodemus.

JOSEPH *(noticing the girls):* Thou wouldst speak with me, Susannah?

SUSANNAH: Yea, Uncle, if I may. I am greatly troubled. Judith has told me that Jesus is on his way to Jerusalem. Only today thou didst tell me that it would be unsafe for him to come here. Wilt thou not send him warning and ask him to turn back?

JOSEPH: We have already spoken of it. Jairus thinks that a message will not avail. Judith, what sayest thou? Thou art his friend.

JUDITH: I think as my father. I heard him say that he must needs come to Jerusalem.

SUSANNAH: He must not come! It may mean his death!

JOSEPH: A trusted messenger shall be sent. That can do no harm. Rest in peace, Susannah.

NICODEMUS *(going to* JUDITH *and placing his hand upon her head):* Is this thy child, Jairus? *(She smiles into his face.)*

JUDITH: I am Judith.

NICODEMUS *(reverently):* One to whom the servant of Jehovah hath given life! The Lord bless thee and keep thee.

CURTAIN

Scene II

TIME: Afternoon of the first day of the week.

(SUSANNAH *and* JUDITH *enter.* JUDITH *is much interested in the things the room contains. She goes here and there, examining this and that.)*

JUDITH: Is not thy uncle a very rich man?

SUSANNAH: All that he touches seems to prosper.

JUDITH: My father says that he has gone all over the world gathering these beautiful things. *(She notices the Cloth of Sendony and goes to it.)* Oh, this is the most beautiful of all!

SUSANNAH: Is it not? It came from India. My uncle calls it Sendony.

JUDITH: What use will thy uncle make of it?

SUSANNAH: Oh, Uncle does not think of use. It is enough for him if a thing pleases his eye. He spoke of giving it to me on the day that I am married. But my chests are full of his presents. Come, let me show thee. *(The girls go to the chest.* SUSANNAH *carefully takes the cloth from the chest and folds it, placing it on a stool beside her, before she opens the chest and pulls from it other pieces of bright cloth, but* JUDITH *is more interested in the remark* SUSANNAH *has made.)*

JUDITH: Oh, Susannah, art thou betrothed?

SUSANNAH *(with radiant face):* I shall be very soon, Judith.

JUDITH: Oh, I am happy for thee. Is he a very wonderful man?

SUSANNAH: He is David, son of Jacob, the scribe.

JUDITH: And dost thou love him very much?

SUSANNAH: Very much, Judith.

JUDITH: Of course I am but a child, but when I have a husband I want him to be a very good man—as good as my father.

SUSANNAH: David is a good man. *(She muses for an instant, then changes the subject.)* Now wilt thou tell me all that has happened since I saw thee? My uncle is most kind and generous, and I am happy here with him; but I have sorely missed thy companionship and that of my dear Aunt Joanna. And Jesus, hast thou been with him often? Has there really been all the trouble of which we have heard?

JUDITH: Oh, greater crowds than ever have been around him. He has made a great many sick people well.

SUSANNAH: But there are people who do not like him?

JUDITH: There are and they will not let him alone.

SUSANNAH: Hast thou seen any of his enemies?

JUDITH: One day when my father and I were in a crowd, listening to Jesus, a a little group of Pharisees came to question him. They were tall and stately a had so much dignity *(she imitates ther* looking from side to side and listening closely to all that was being said. made myself as small as possible to g through the crowd—

SUSANNAH: Thou are not very big, Judit

JUDITH: I reached the side of Jesus just they came to him from the front, f the people had fallen back to let the great ones enter. And what dost th think was the question they asked Jes after all their trouble to get to him (SUSANNAH *shakes her head.)* W they wanted to know why his disciple did not wash their hands before eating I could but laugh! I know there is suc a law, because my father is very carefu to observe all the fine points of the law But thou knowest as well as I that man people cannot keep this rule. And ho could Jesus and his friends always g through that long ceremony when the are living out of doors and often gettin their food from the grain fields by th roadside?

SUSANNAH: I believe that Jesus thinks abou more important things than that.

JUDITH: Once I heard him say that th Pharisees strained their drink lest the swallow a tiny gnat, but could swallow a camel with no trouble at all. Well, thi was the gnat. And then he told thes men about the camel. He quoted to them one of their own laws which really does make a difference—the one about honor ing father and mother—and showed them that they not only do not keep the law but that they even tell falsehoods to avoid it.

SUSANNAH: What did they say?

JUDITH: Oh, there was nothing they could say, and they slipped away very quietly, but they were careful not to lose a single little bit of their dignity. *(Both laugh.)*

SUSANNAH: Art thou fearful for the safety of Jesus if he should come to the Passover?

JUDITH: Nay, Susannah, I am not afraid. I know what he did for me. Can he not as well care for himself?

SUSANNAH: Nevertheless I am glad that my uncle and thy father sent him warning. Perhaps he will turn back into Galilee or Samaria until all is quiet again. *(There is a noise outside, as from far away. Voices are calling. There are snatches of song. The girls listen.)*

SUSANNAH: What can that be?

JUDITH: How much noise they make!

(The singing becomes distinct. Some hymn of praise, such as "All Glory, Laud and Honor," may be sung joyously by a chorus behind scenes, gradually coming nearer and nearer. The girls go to the window excitedly.)

SUSANNAH: Could it be a company coming to the Passover?

JUDITH: We did not sing as we came.

SUSANNAH: And this singing is beautiful, a if they were very happy.

JUDITH: I cannot see. *(She runs for a stool to stand upon.)* Oh, some are Galileans

SUSANNAH: There are children, too. The are carrying fig and palm branches.

JUDITH *(grasping* SUSANNAH'S *arm, and hes itating a minute to be sure):* Susannah it is Jesus! He is riding upon a donkey Look! The crowd is growing. The Je usalem people are coming to meet him *(At this point the music is most distinc and the girls join in, snatching the shawl they wear and waving them excitedly fro the window. The music gradually fade away, and the girls turn from the window*

SUSANNAH: They are going on into the cit What will happen to Jesus there? Eithe the message did not reach him or he di

not heed it. He is here, so near to us. Oh, I am afraid of what may come!

SMITH: But didst thou not see how the people love him? They scattered palm branches in front of him and spread down their cloaks for his donkey to pass over. Why, I thought they treated him like a king!

CURTAIN

Act II

Scene I

TIME: Wednesday evening.

(SUSANNAH *is busy with her needlework as* DAVID *enters.)*

DAVID: Thou art alone?

SUSANNAH: Yea, my little friend Judith is weary with her first visit to the great city and has gone to rest. My uncle and his guest, Jairus, have gone to Bethany at the invitation of Lazarus. They were to meet Jesus there. They are anxious for his safety—at least Jarius is anxious. He thinks Jesus does not realize how strong his enemies are. Hast thou seen him, David?

DAVID: Yea, I have seen him. I want to talk with thee, Susannah. *(They are seated.)* It is a long story, I fear, but if we two are to wed, I want that thou shouldst know it. Thou knowest somewhat of my life. My father was a scribe, learned and respected of all men, a devout Jew. I have told thee how, before his sudden death, he lost almost the whole of his possessions, leaving me, his only child, a poor youth. But I had other wealth than money, for I have always observed our rules, revered my father, honored my mother—in fact, I have kept the law to the letter. I have studied, too, the prophets and all the holy writings, and my father taught me much. But with all my learning there are things about our religion that I do not understand.

SUSANNAH: I, too, am often puzzled by the words of the rabbis.

DAVID: This ceaseless argument of Pharisee and Sadducee about the resurrection: Pharisee, with never-ending words, prating of eternal life; and Sadducee saying that there is no such thing, that when this life is done, all is over. When Jesus of Nazareth was teaching in and about Jerusalem, he often used the words, "eternal life." I used to search out the places where he was speaking to hear what he would say. Eternal life! What did he mean? I wished to talk with him, but I never reached the point of doing it, and before I knew it he had gone away. But the question stayed in my mind. And so, today, when I learned that he had returned to Jerusalem, I determined to seek him out.

SUSANNAH: And thou didst find him?

DAVID: That was not hard to do. I pressed through the crowds around him and gained his ear. "What shall I do to have eternal life?" I said. But he seemed not to understand me, and he began to question me about my early life. I half wanted to turn and go away—it was no matter of his how I had lived, for I was an utter stranger to him—but something in his smile held me and I answered that I had kept the law from my youth.

SUSANNAH: Thou hast indeed, David.

DAVID: His next words were stranger yet, and they angered me. He bade me sell all I have, give to the poor, and follow him! "How does he know of my recent inheritance?" I thought. He continued to speak: "How sayest thou, 'The law and the prophets I have kept'? For it is written in the law, 'Thou shalt love thy neighbor as thyself,' and behold many of thy brethren, sons of Abraham, are clad in filth and dying of hunger, and thy house is full of many good things, and nothing at all goes out to them."

SUSANNAH *(very eagerly)*: What didst thou say, David?

DAVID: I turned and walked away. What else could I do?

SUSANNAH: Without the answer to thy question?

DAVID: I wish I had not asked it.

SUSANNAH: I, too, often heard him use those words. Eternal life! Life after death, I suppose. Yet I think he talked more of life here. Said he more to thee?

DAVID: Not to me, but I heard him speak to someone near him, and I thought he said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven." *(Rising)* I tell thee, Susannah, that man knows nothing of what wealth can mean to one who has not had it. To struggle with poverty for years, with all the deprivations it means, and then suddenly be lifted into a place of influence, and best of all to feel myself able to ask for the hand of the woman I love—this is indeed life. My future glowed before me. Then came this foolish teacher, ordering me to give away all I have. Why I ever listened to him I cannot tell!

SUSANNAH: But he speaks with authority.

DAVID: Yea, too much authority. If I could only forget him and his foolish advice. *(He walks about, much agitated.)* But his words ring in my ears. I cannot sleep. I shut my eyes and visions of naked hungry people come to me. *(He sits down near* SUSANNAH.*)* Help me, Susannah. Help me to forget all that he has said. This is why I came to thee. I thought that if I told thee all and looked again into thy beautiful face, feeling the assurance that thou art soon to be mine, I could forget his words.

SUSANNAH *(speaking as if to herself)*: And I have tried so hard to remember his words! Art thou sure thou shouldst try to forget? It may be that thou shouldst remember them, treasure them in thy heart—obey them.

DAVID *(starting up angrily)*: What? Thou speakest so? Thou, who has never known a day of poverty? Thou, always the favored of thy rich kinsmen—with every wish and need supplied out of their abundance?

SUSANNAH *(speaking very quietly)*: It may be that I have not the right to speak, but I, too, would tell thee all that is in my heart.

DAVID: Yea, Susannah, I would hear thee (DAVID *is seated again.)*

SUSANNAH: As thou knowest, I, too, have neither father nor mother. The greater part of my life I have made my home with my Aunt Joanna in Tiberias.

DAVID: She that is the wife of Herod's steward?

SUSANNAH: The same. Their home is one of wealth and beauty. As thou sayest, I had every wish granted—every wish that money can buy. But money cannot buy all things. It cannot buy health. My aunt had suffered from a grievous illness. She heard of the Healer and his great deeds. Half against her husband's will, she went to him and was healed. It was after that that she sometimes took me with her and we joined the little band of followers of Jesus. He was going from village to village, helping those in need and talking to all who would listen to him. Sometimes he would grow careless of his own needs in his eagerness to serve others, and it was our work to prepare such food as we could find, bind up his tired feet, and in every possible way help him to carry on his work.

DAVID: I do not like to think of thee doing the work of a servant.

SUSANNAH: During those weeks I learned many things, David. I, always sheltered from the unpleasant, heard the horrible cries of maniacs. I saw the hideous sores of lepers. At first I stood far away from scenes of misery, but later I learned that there is joy in binding up a wound, in helping someone back to life and health. I listened, too, to the stories Jesus told his disciples, and the little talks he often gave as we sat about him. And I learned that he does not care for the things I had been taught to treasure. He even seems careless about such things as houses and jewels and rich clothing. Since I have known him, all this *(she waves her hand about the room)* seems rather useless and foolish. Forgive me, David, that thy coming into great wealth means so little to me. I could live happily with thee without it.

DAVID: But thou wilt not. Let us put aside all this disturbance of our happiness and plan our life together. Already my possessions are as great as thy uncle's and I am but a young man. I am not one to squander or to bury what I have. My mind is full of ways to increase my wealth and make it grow into such a fortune that the lords of Jerusalem will be saying, "David is the richest man in the city, and Susannah, his beautiful wife, is to be envied of all women." (SUSANNAH, *with a frightened look, rises quickly and steps away from him.* DAVID *also rises, and steps toward her.)* Susannah! What have I done?

SUSANNAH *(very slowly and thoughtfully)*: Thou has done nothing, David. Not what thou hast done or said, but what thou art is building a wall between us. It is a high wall. We cannot scale it to reach one another.

DAVID: I do not understand thy meaning.

SUSANNAH: I thought I knew thee. I loved thee for thy good life and thy steadfast keeping of the law. I dreamed of a life of quiet happiness with thee. When I learned of thy wealth, I rejoiced because I knew that we could do much together to make it possible for others to live better lives. That was my dream of eternal life for us. I see now that it is only a dream—one that cannot be fulfilled. My thought is not thine. Thine is not mine.

DAVID: And dost thou think this foolish dream will destroy a love such as ours? I wish that I had never seen this Jesus of Nazareth! I wish that thou hadst never seen him.

SUSANNAH: But I have seen him, and thou hast seen him, and what a difference it has made! I must go my way, thou must go thine. Together we would find no peace.

DAVID *(slowly, with great anger)*: Perhaps thou art right. "Sell what thou hast and give to the poor!" Become one of them! Wear their filthy rags! Eat their poor food! Live in their hovels! See my wife in the position of a slave! No, not for life here or hereafter will I do that! Farewell. *(He turns to go.* SUSANNAH *runs to him and touches him. He stops, astonished.)*

SUSANNAH: Go, but not in anger, David. *(Her look quiets him and the anger melts from his face. He takes her hand, lifts it to his breast, then to his brow, and goes. She stands looking after him with all her sorrow in her face. As* SUSANNAH *starts to leave, she meets a* SERVANT *who is entering the room.)*

SUSANNAH: Wilt thou say to my uncle that I have retired. *(Exit)*

SERVANT: Aye.

(Continued on page 33)

Suggestions for Building Worship Programs

APRIL SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME FOR THE MONTH: *Building the Kingdom through Loyalty to Jesus*

For the Leader

To trifle with the loyalties of life is to invite disaster. Most of all, to tamper with the fidelity we owe to Jesus is to catch a glimpse over the rim of that dark pit of doom where the dead souls dwell.—From *The Daily Altar*.

How can we interpret loyalty to Jesus to a young child? Certainly we should not begin by using the word "loyalty"; it has absolutely no meaning for him. It is possible for him to experience all of the values bound up in those words "loyalty to Jesus" without ever hearing the word "loyalty." The primary child is growing in an understanding of what it means to love someone; he is beginning to realize that the best way to show his love is by doing something for the one he loves and by doing what the loved one would have him do even when they are separated. The latter is the essence of loyalty to Jesus, is it not? If the primary child grasps that, do not be concerned if the word "loyalty" is not a part of his vocabulary.

What teachings of Jesus can the primary child live, and in living them express his love for Jesus? His teachings on kindness, sympathy, doing to others as you would have them do to you, and returning good for evil are all within his range of experience. If we can help him both to desire and to practice these, we will be playing a large part in helping him to build the Kingdom through loyalty to Jesus.

Activities Which May Lead to Worship

1. Drawing pictures of things that children might do to show their love for mother. This may lead to conversation about ways of showing love for mother when with her and when away from her, and finally to conversation about ways of showing love for Jesus.

2. Listening to the story that Jesus told of the Samaritan. This story helps to reveal the sympathy and kindness that Jesus would have them practice.

3. Making something for sick children or shut-ins. Pictures of Jesus, neatly mounted and fixed for hanging, are appropriate. If these remembrances are not to be given until Eastertime, Easter cards containing a simple greeting and gay spring flowers may be made instead of the above.

4. Learning such songs as "Be Ye Kind" and "One Lovely Rule," printed herewith.

5. Listening to the story, "Some Children Show Their Love for Jesus," and talking about how they might have shown their love when Jesus was away.

6. Making an Easter card or a simple gift for someone whom they love.

7. Drawing pictures of things that they would like for children to do when playing with them. This may lead to conversation about showing love for Jesus by doing to others as we would like for them to do to us.

April 7

THEME: *Showing Love for Jesus by Being Kind*

HAVE ON HAND:

1. Pictures of children showing their love for mother by helping her—picking up toys, setting the table, going to the store, dressing themselves, playing in a kindly and friendly way with other children, etc.

2. A picture of Jesus sitting among his friends and teaching them.

3. Heavy paper or a blackboard on which to print.

4. Drawing paper and crayons.

AS THE CHILDREN GATHER: Let them help hang the pictures of children showing their love for mother. Print on heavy paper and fasten above the pictures, or print on a blackboard near-by, the following: "How are these children showing their love for mother?" Draw a picture of something that you can do to show your love for mother.

DEPARTMENT ASSEMBLY: Conversation about the awakening life in the out-of-doors, and about a special Sunday that is coming very soon, may lead to the teaching of an Easter song. For suggestions, see "Source Materials."

If your children drew pictures as suggested above, let them show them to the other boys and girls and talk freely about ways in which they can show their love for mother.

"How can you show your love for mother when you are away from her?" (Help them to discover that doing the things she has taught them to do is one of the finest ways of showing love for her.)

Show the picture of Jesus and his friends. Let them tell of ways in which they think his friends might have shown their love for him. "How do you think they showed their love for Jesus when they were away from him? Here is a story that he once told them. Perhaps it will help you to know what he wanted them to do."

STORY: "The Good Samaritan"

Many years ago, a man from the country of Samaria was riding along the road on a donkey. He was feeling very happy. Perhaps he was thinking of a friend who had been very kind to him. At least the wind, as it blew over his shoulders, seemed to whisper in his ears,

"Be ye kind one to another;
Be ye kind one to another."

Up hill and down hill he went; over smooth road and rocky road the donkey jogged along. At a turn in the road, the Samaritan saw two other travelers ahead of him who were going in the same direction. One was a short distance ahead of the other. As the Samaritan watched, he saw the first stop for a second, look at something beside the road, and then pass on. When the second man came to the same spot, he, too, stopped for a second, looked at something beside the road, and then passed on.

"What can it be?" thought the Samaritan.

He urged his donkey to go faster. As he neared the place where the other men had stopped for just a second, he could see a man lying beside the road. When he was near enough to see the man's face, his first thought was, "I do not know him. He is n friend of mine." But when he saw how badly th man was hurt and saw the look of pain on his fac he felt very sorry and decided at once to hel A bird in the treetop near-by seemed to know th Samaritan's thoughts, and he seemed to sing to h

"Be ye kind one to another;
Be ye kind one to another."

Quickly the Samaritan got off the donkey. He gav the sick man a drink from his water bottle, bound u his wounds, and set him on his donkey.

Up hill and down hill they went; over smooth road and rocky road the donkey jogged along wh the Samaritan walked by his side. It was beginnin to grow dark, and the Samaritan was eager to fin a place where they might stay for the night. At las they came to an inn, which is a kind of a hotel.

"Someone beat and robbed this man," said th Samaritan to the inn-keeper, "and I found him lyin beside the road. May we stay here for the night?"

"Come right in," said the innkeeper. "I hav plenty of room."

All through the night the Samaritan sat beside the stranger and cared for him. In the morning he said to the innkeeper, "I must be on my way. Here is some money; take good care of this man and, if this is not enough money, I will pay you more when I return."

The sick man, lying on his bed, heard the donkey's hoofs clattering down the road as his kind helper rode away, and the donkey's hoof-beats seemed to say,

"Be ye kind one to another;
Be ye kind one to another"—

until they could be heard no more. —E. F.

Refer to the question raised before the telling of the story. Let the children tell what they have discovered. Explain to them that together you are going to try to find out this month how you can show your love for Jesus. Plans may be made to show kindness to someone who is sick or shut-in.

Worship

This should be brief. It may consist of

SONG: A favorite one about Jesus.

SCRIPTURE: "Jesus was always kind. The Bible speaks of him as 'Jesus of Nazareth, who went about doing good.'" (Acts 10:38.)

SONG: A familiar song dealing with right conduct, particularly kindness. See "Source Materials" for suitable ones.

PRAYER: This may thank God for Jesus who helped people to know how to be kind, and ask God to help them to remember to be kind. As a prayer response, a leader may sing "Be Ye Kind" (printed herewith).

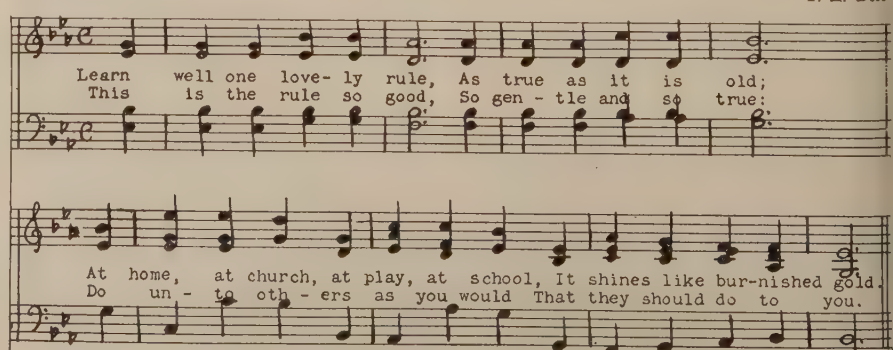
April 14

THEME: *Showing Love for Jesus by Doing unto Others as You Would That They Should Do to You*

NOTE: If your teachers are telling the story of the triumphal entry in the class

One Lovely Rule

Nancy Byrd Turner — T. A. Dorr


Learn well one love- ly rule, As true as it is old;
This is the rule so good, So gen - tle and so true:
At home, at church, at play, at school, It shines like bur-nished gold.
Do un - to oth - ers as you would That they should do to you.

—From *Song and Play for Children* by Danielson and Conant. Copyright, 1925, by Sidney A. Weston. Used by permission.

*St. Louis, Missouri.

eriod, it would be advisable to have your departmental worship at the close today. Be sure that your children and teachers are told of this on the preceding Sunday. If the triumphal entry story is not being used in the class period, the worship experience may be developed in the following way:

HAVE ON HAND:

1. Materials out of which remembrances for the sick may be made.
2. A picture of the "Triumphal Entry."
3. Pictures of children being kind.
4. Springtime flowers and budding branches.

AS THE CHILDREN ARRIVE: They may help hang the pictures of children being kind. As you work with them, sing "Be Ye Kind." Flowers and budding twigs will need to be put into vases. Simple remembrances to be sent to sick children or shut-ins may be made or Easter cards for loved ones may be begun.

DEPARTMENT ASSEMBLY: There may be conversation about the awakening trees and flowers and about Easter which always comes at this beautiful time of year. In connection with this, the Easter song may be reviewed. They may choose to sing other songs that tell of springtime. Sometimes children have valuable contributions to make from their weekday school experiences.

The conversation may now turn to Palm Sunday. In answer to the question, "Why do we call this Palm Sunday?" the following story may be told:

STORY: "Jesus Learns of My Love"

(Explain to the children that this is the story as a boy living in Jesus' land, at the time that Jesus was there, might have told it.)

When I had seen Jesus once, I wanted to see him again. I wanted Jesus to know that I loved him. So when my father came home and said, "Jesus is riding into the city tomorrow," I was the happiest boy you could ever imagine.

"Father, will we see him?" I asked.

"Yes," replied my father, "I think we ought to go outside the city gate to meet him. We ought also to do something to show our love for him."

How happy I was!

The next day father and I left home early. Even though we were early, we found many people already at the gate of the city. Some of the men were talking rather excitedly. "Jesus will be our next king!" said one. "He should gather together an army and march into the city," said another. This sounded strange to me, even though I was only a boy of seven. I remembered Jesus as the kindest and most loving person I had ever known. I knew that he could be very firm when something was wrong; I remembered how he had spoken to some of his friends when they wanted to drive all of us children away. But I could not think of Jesus acting like a soldier. Father guessed my thoughts and said, "Jesus doesn't want to be that kind of a king." I was sure my father was right.

While waiting there, some of the men climbed the trees and broke off palm branches to wave. The other children and I picked up the pieces that fell to the ground. Suddenly the men began to shout. When I looked, I saw Jesus coming up over the hill on a donkey. His friends were walking beside him and cheering. When Jesus was near enough for us to see his face, we, too, waved our branches and cried, "Hosanna! Hosanna in the highest!" Right through the city gate we went. When I looked back at Jesus, I could tell that he was glad, and yet I thought he looked a little sad. I wondered why.

Father told me afterwards, "He's glad because we love him. He's sad because some selfish people want to make him king in order to get things for themselves."

That night I went to bed tired but happy. Jesus knew that I loved him. —E. F.

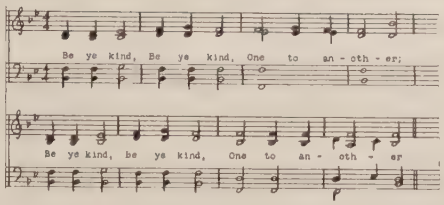
(If your worship is to follow the class period, omit the above story and the introduction to it.)

Following the telling of the story or the class period, show the picture of the triumphal entry. Sing to them the Palm Sunday stanza of the song, "Tell Me the Stories of Jesus."[1]

"How did these children show their love for Jesus? When Jesus was gone, how could they show their love for him? Jesus taught them another way of being kind. He said, 'Do unto others as you would that they should do to you.'" Let them tell of things that they would or would not like to have other children do to them. "Doing to others as you would that they should do to you is another way of showing your love for Jesus." This may lead to

Be Ye Kind

M. A. Mildred Adair



—From *Songs for the Pre-School Age*. Copyright, 1926, Sunday School Board of the Southern Baptist Convention. Used by permission.

Worship

(This is only suggestive of what might be done.)

MUSIC: "Be Ye Kind"

SONG: "Be Ye Kind" or some familiar conduct song.

SCRIPTURE: Matthew 7:12.

LEADER: One day a little boy sat thinking about this. After a while he looked up and said,

Sometimes I say mean things to Bob,
I'm cross as I can be;
But I wouldn't like for him to say
Such cross, mean things to me.

Sometimes I will not let him have
My baseball or my bat;
But I wouldn't like for him to say,
"Don, you can't have that!"

Sometimes I snatch Bob's things from him,
When we are out at play;
But I wouldn't like for Bobby Brown
To treat me in that way.

I've learned that Jesus' rule is right,
I'm sure you'll think so too;
"Do unto others as you would
That they should do to you."

—E. F.

CHILDREN: Let them express themselves in regard to what Don said.

SONG: Sing for their appreciation "One Lovely Rule," printed herewith.

PRAYER: This should be a short prayer asking God to help them to remember to do unto others as they would that they should do to them.

April 21

THEME: *Showing Love for Jesus by Showing Love for Others*

As the children arrive they may complete their Easter cards. The worship may include the Easter song, the Easter story as it is found in Mark 16:1-8, the thought that even though Jesus is no longer on earth we want to show our love for him and can do so by being kind and loving to others, the songs "Be Ye Kind" and "One Lovely Rule," and a prayer which thanks God for Jesus who helped us to know the right way to live and asks God for help in being kind to others.

April 28

THEME: *Showing Love for Jesus by Returning Good for Evil*

AS THE CHILDREN ARRIVE: They may find the following printed on the blackboard: Think of something that you like for someone to do when playing with you. Draw a picture telling about this.

DEPARTMENT ASSEMBLY: Conversation about the drawings and about different ways of showing love for Jesus may lead to worship. In your conversation you may recall the last two sections of the verse, "God's Laws," found in the worship suggestions for January 27, 1935.

Worship

Any of the songs, Scripture, and other materials that have been used on this theme may find a place in the final service of worship. The following story may help to emphasize Jesus' teaching on returning good for evil.

STORY: "Returning Good for Evil"

One day Count Tolstoy's little girl was out in front of the house playing with some children of the village. The children got into a quarrel. One of the little boys struck the little girl on the arm with a stick. It was such a hard hit that her arm turned black and blue. She ran into the house crying.

When she found her father she said, "That naughty boy has bruised my arm. I want you to go out and whip him." The father took the little girl on his knee and said, "My child, tell me, what good would it do if I went out and beat him? Would not your arm really hurt just as much? He struck you because he was angry with you. For a few minutes he hated you. If I whip him, he will hate you more than ever and hate me, too. Would it not be better to make him love us? I'll tell you what I would do if I were you. I would go to the pantry and get some of that nice raspberry jam and take it out to him. I think he will be made to love us all, instead of hating us."

The little girl did what her father told her. Can you guess what happened?

Source Materials

EASTER SONGS:
"Sleep, Little Seed"[2]
"Blue Sky, Soft and Clear"[3]
"The Bells of Easter"[4]
"Christ Is Risen"[5]
"Easter Greeting"[6]
"Nature's Easter Story"[7]
"God Is Love"[8]
"Easter Carol"[9]
"The Bluebird Song"[10]
"Nature's Message"[11]

CONDUCT SONGS:
"Home and School and Play"[12]
"Work and Play"[13]
"Father in Heaven"[14]
"Happy Little Children"[15]
"Working and Playing"[16]
"Father, We Thank Thee for the Night" (stanza 2)[17]
"A Happy Day"[18]

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[1], [2], [9], [10], [14], [15], [16], [17] Clara Beers Blashfield, *Song Friends for Young Children*. Rock Island, Ill., The Vaile Co., 1931.

[1], [11], [12], [13], [17] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[1], [2], [5], [6], [7], [8], [17] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[1], [2], [3], [4] Danielson and Conant, *Song and Play for Children*. Boston, Mass., The Pilgrim Press, 1925.

[1], [5], [17] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[18] Esther Freivogel, *Our Happy World*. St. Louis, Eden Publishing House, 1934.

[7] Hill, *Song Stories for the Sunday School*. Chicago, Summy Publishing Co.

[14] Danielson and Conant, *Songs for Little People*, Boston, The Pilgrim Press.

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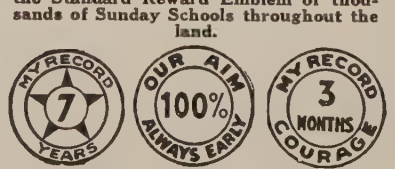

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APRIL SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME FOR THE MONTH: *Building the Kingdom through Loyalty to Jesus*

The plans for worship this month are intended to guide workers so that they may lead boys and girls to have a broader and richer conception of Easter, and may help them grow in loyalty to Jesus. If possible, all teachers of junior groups should meet with the junior superintendent during the latter part of March and discuss plans for April. At this meeting it will be well to think about the meaning of Easter that will be of value to junior children. It is not considered best to emphasize the death and sufferings of Jesus. Junior boys and girls may appreciate the people who, today and in the past, have gained new courage from the words of Jesus, "Lo, I am with you always, even unto the end of the world." They may be led to see that a good way to show loyalty to Jesus and properly to celebrate Easter is to share in his work of building the kingdom of goodwill.

With the help of the teachers, the superintendent may make out a list of Bible passages, songs, and poems, which the different grades in the junior department are studying and which may be used to broaden the children's appreciation of Easter. She will thus be prepared to introduce familiar material at a time when the conversation indicates it will be suitable. In this way, the worship services may be made more flexible and informal and fit more closely the experiences and interests of the children.

Careful planning will be necessary if the boys and girls are ready to enter with appreciation and interest into songs, poems, and Bible materials that are particularly adapted to developing the purpose of the month. Workers should realize the importance of leading the children to enjoy and to appreciate the materials which they plan to use. Sometimes a reference to some Bible selection, made while the whole department is together, may create an interest in further study in the class or grade groups. At another time, the teachers may prepare the children for appreciating some material that they know will be used in an assembly of the whole department. If the Easter story from the Bible is to be memorized, the workers may agree which story they will use. Then, as the different groups discuss plans for Easter, the teachers may lead the boys and girls to read this passage in order to answer some questions which have been raised about the first Easter. Perhaps they may study copies of paintings which will help them to interpret the story. In this way, the children will be ready to listen with attention to the passage when it is read or repeated by the junior superintendent. If the suggestion is made that the juniors memorize the passage in order to repeat it to some other group, they will be ready to undertake the task with interest. It will be the duty of the teachers to keep up the interest of their groups and to see that the children take real joy in learning the passage.

The children will be able to appreciate Easter more fully if they plan to make Easter a happy time for some person or group. To lead the children in thinking of different possible activities, the superintendent may ask them to recall plans that have been made for Easter in the past. Then, by reference to the story of the first Easter and to the way Jesus tried to help others while he was on earth, the boys and girls may be led to make a suitable choice. Perhaps the juniors will wish to make their own room attractive. If this is suggested, the question about what shall be done with the flowers after the church school session is over may guide the children to thinking of using their flowers in the church auditorium or sending them to some shut-in. In one church, each department bought several pots of Easter lilies. These were used in the various departments at the church school session and then brought into the church auditorium. The committee in charge of arranging the chancel for the Easter seryice had been consulted and had arranged special places for the lilies. After church, each department disposed of its own flowers. Some were taken to sick friends, some to a children's hospital, and some to the old ladies' home.

One junior group wrote to the American Red Cross and secured Easter cards in Braille. The children made covers for the cards from samples of embossed wall paper. They also planned an Easter worship service to share with their blind friends. Since copies of the songs had been sent to the blind children in advance, they were able to enter into the worship with their friends. One group of juniors carried flowers and some gifts they had made to an old ladies' home. After the gifts had been presented, the children repeated the Easter story from Mark and sang several of their favorite songs to their elderly friends.

April 7

SONG: "Fairest Lord Jesus"

DISCUSSION: Who are some of the people, of whom we have talked this year, who have thought, as did the writer of this hymn, that they would like to honor Jesus? (Let the children mention persons of whom they have studied in their class groups and others. Possibly they will mention some of the earlier followers of Jesus—Peter, John, and other early Christians. Perhaps they will mention Jane Addams, Albert Schweitzer, and some missionary supported by their own church. They may also recall efforts they have made to carry on the work which Jesus left for his followers to do. In this way, the children may be led to see that the best way to honor Jesus is to share in the work of building a friendly world, a task which Jesus began when on earth.) The leader may then say: During this month we shall be especially interested in planning to share in the work Jesus left for his followers to do, since we shall be preparing for Easter. Perhaps it will help us, in making plans for Easter, to read the story of the first Easter. All of you have read it, but it is a story we enjoy reading again and again. I shall read it to you.

BIBLE READING: Mark 16:1-7

Since Easter always comes in the spring, it seems that the birds and flowers are reminding us that Easter is a time of joy. Let us sing a song that reminds us of the many beautiful gifts we enjoy at Easter time.

SONG: "Sweet and Clear the Birds Are Singing"[1] (printed herewith)

The first Easter was a time of joy to the followers of Jesus, not only because of the beauty in the world about them, but because Jesus rose from the dead and his followers believed he would always be with them, ready to help them as they tried to do the right. I want to tell you a story of Jesus which will help you understand what he meant to his friends then and what he means to us today.

STORY: "A New Kind of King"[2]

There was once a little country in the East whose people longed for a king. To be sure, there had been many kings already. The first rulers, hundreds of years before, had been wise men and famous warriors. They had protected their land so well that even their most powerful neighbors could not conquer it. But that was long ago.

Under these great kings the country had grown so rich and powerful that the people began to think that they needed no help from anyone—not even from God. Many of them stopped worshiping God and soon forgot him and the rules he had given them for living together as his children. When they stopped obeying God's laws, they became cruel and greedy, selfish and proud. And, as always happens when people are selfish and unkind, soon they began to quarrel among themselves. They quarreled about who should be king. Many people wished for the wealth and honor of that position, but scarcely any of them thought about helping the people or protecting the kingdom. So presently the nation was no longer strong and powerful, but weak and divided.

A few wise men in the kingdom saw what was happening. "Terrible trouble is coming to this nation," they said. "You have forgotten God. You have become cruel and greedy and proud. You think only of making yourselves rich, not of your country's welfare. The other great nations see how weak you are, and they will surely conquer you, unless you begin to worship God again, to think of your country instead of yourselves."

At first the people laughed at these warnings. Then they grew angry, and abused and sometimes killed these wise men. But the wise men spoke truly. One day a great army marched into the country. Land was seized, cities were destroyed, and many of the people were killed or taken captive. Other armies came from other countries. More cities were destroyed and more prisoners taken.

Now the people knew that the wise men, or prophets, had been right. Once more they began to worship God and ask his help.

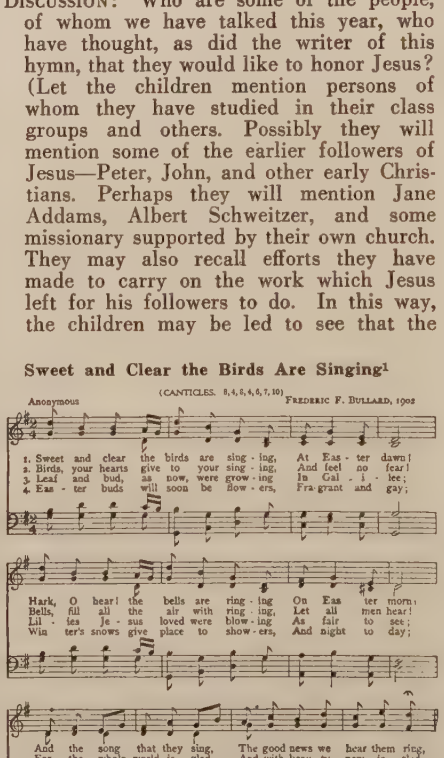
Then the prophets said, "God will send you a helper. He shall be a wise and powerful leader and he will make you a great nation again as you were in the days of your first kings. You will no longer be ruled by other nations, nor will you need to fear your enemies."

And so year after year the people looked for a great king who should save their little country from its conquerors. The prophets died and others took their places, and still the people waited for the leader God would send them.

Nearly five hundred years after the people had begun to expect a great king, a boy in the little city of Nazareth spent much time thinking about his country and his people. And as he thought, he made a great discovery.

"Our worst enemies are not the countries who have conquered us," he said. "It was our own greed and selfishness and cruelty which made our nation so weak that we could be conquered." Then, as he looked at the people around him, he discovered tha

Sweet and Clear the Birds Are Singing[1]


(CANTICLES. 8, 4, 6, 4, 6, 7, 10)
Anonymous
FREDERIC F. BULLARD, 1902
1. Sweet and clear the birds are sing - ing, At Eas - ter dawn!
2. Birds, your hearts give to your sing - ing, And feel no fear!
3. Leaf and bud, as now, were grow - ing In Gal - i - lee;
4. Eas - ter buds will soon be flow - ers, Fra - grant and gay;
Hark, O hear! the bells are ring - ing On Eas - ter morn;
Bells, fill all the air with ring - ing, Let all men hear!
Lil - ies Je - sus loved were blow - ing As fair to see;
Win - ter's snows give place to show - ers, And night to day;
And the song that they sing, The good news we hear them ring,
For the whole world is glad, And with beau - ty new is clad,
When the first Eas - ter morn Woke the world to joy new - born,
Hope and joy come a - gain! Life and light for - ev - er reign!
Is 'Christ the Lord is ris - en, is ris - en!
Now Christ the Lord is ris - en, is ris - en!
For Christ the Lord was ris - en, was ris - en!
Yea! Christ the Lord is ris - en, is ris - en! A - MEN.

*Little Rock, Arkansas. Author of *The Junior Department of the Church School.* Cokesbury Press.

[1]From *Worship and Song.* Copyright, The Pilgrim Press. Used by permission.

[2]By Dorothy Lacroix Hill, from *The Elementar Magazine.* Used by permission of the Methodist Boo Concern.

were still greedy and cruel and selfish. "We never be free from our Roman rulers," he thought, til we have freed ourselves from the wrong in own lives. Only love can do that. We do not ld a great king with powerful armies to drive the nans out. We need a teacher who will help us to ld a kingdom of love in our own hearts, then our country, and finally in all the world. When is done, we shall be free."

When he was about thirty years old this boy ame the teacher his country needed. At first the ple listened to him gladly. But when they found t he would not be their kind of king, that he ld not organize a great army and drive the nans out, many of them turned away from him. ll he went on teaching all who would listen to him v to live a life of love, how to free themselves m unkindness and selfishness, how to start a king- n of goodwill in the world. His friends found that y were happier than they had ever been before. they told others about it, and the idea of a gdom of goodwill spread until the young man's emies became very much afraid of him.

Then they said, "The only way to get rid of this cher is to put him to death. If we do not, we ll have no followers left."

When at last they succeeded in killing him they re well pleased. "We shall not be troubled any ger by this man," they said. But they did not ow how powerful love is. The young man's friends re sure that their teacher returned to them, even er his body had been laid in the grave. So sure re they that they continued to live the life of love d to teach others about it. People in many places gan to build a kingdom of goodwill. The idea read all over the world until today there are men d women in every country who are trying to replace cruelty and selfishness with love and justice. They e the citizens of the kingdom of goodwill, and the ung man, Jesus Christ, is its King.

SONG: "O Son of Man"

DISCUSSION: How shall we celebrate Easter this year? (The superintendent may lead the children to suggest different plans and then select one or more that are particularly suitable. In deciding which plan to choose, the children may be guided to think of the kind of person Jesus was and then think, "Is this the best way to remind others of the real message of Easter? Will it help people feel that Jesus is living today and helping those who are trying to make the world better and happier?" Definite plans may be made or committees may be appointed to meet with the superintendent and finish the plans. Perhaps one committee may be asked to plan a suitable way to arrange and decorate the junior room on Easter. Another may help the junior superintendent make plans for the Easter worship, and a third may choose some person or group for whom the juniors may make a happy Easter and decide what they will do for them.)

PRAYER:

Dear God, Our Father, we are glad we can have a part in making someone have a happy Easter. Help us, as we try to carry out our plans, to have some of the sympathy and understanding which Jesus showed when he was on earth. We would like to remind these friends we are trying to help that Jesus is living today, our friend and their friend. Amen.

SONG: "Hear Us, Our Father"[3]

April 14

SONG: "Tell Me the Stories of Jesus"

LEADER: I think we shall enjoy reading some verses that will remind us of the kind of work Jesus wishes his followers to do.

BIBLE READING: Luke 6:31; Matthew 5:7 and 9.

(If time permits, the children may tell of stories that show people how to carry on the work of building the kingdom of goodwill. They will probably mention the stories of Jesus blessing the children, the Good Samaritan, and the story of Jesus washing the feet of his disciples.)

DISCUSSION OF PLANS FOR EASTER: Let the children ask questions and make suggestions. Effort should be made to get the interest of every member.

PRAYER:

God, our Father, we are glad that Jesus rose from the dead and that he lives today in the hearts of all who are honestly seeking to be helpful and kind, as he was when he lived on earth. As we try to make these friends have a happy Easter, wilt thou guide us. And may we feel the presence of Jesus, thy Son and our friend. Amen.

SONG: "O Master of the Loving Heart" or "I Would Be True"

April 21—Easter Sunday

On this day the room should be made attractive with spring flowers which will remind those present of the wonder of God's love which is all about us. The committee responsible for the room will be expected to have a suitable picture. A copy of Hofmann's "Christ among the Doctors," Lhermitte's "Christ among the Lowly," or Melcher's "Christ at Emmaus" are suggestive of the type of picture which will be suitable. Sometimes an appropriate picture may be borrowed from another department. Or a suitable picture may be found in some current magazine.

As suggested above, the children should help to plan the program. The following plan will suggest the kind of program the children may make with the help of the junior superintendent.

SONG: "Tell Me the Stories of Jesus," or "Sweet and Clear the Birds Are Singing" (printed herewith)

BIBLE READING *(read by pupil or repeated by all):* Mark 16:1-7

SONG: "The Day of Resurrection" or "O Master of the Loving Heart"

If it is convenient, gifts may be brought to the front of the room. Another plan suggested is to have gifts on display at the back of the room, so that they may be examined by the children as they arrive. At this time an announcement should be made about the gifts and plans for their distribution made clear.

PRAYER:[4]

Our Father, who sent Jesus to live in this world that we might know thee better, we are glad this morning because on this day long ago Jesus rose from the dead. We have tried in our plans to make these friends happy and remind them that the love and kindness which Jesus showed still lives today. Help us to continue to think of ways of carrying on the work of Jesus. Amen.

SONG: "Hear Us, Our Father" or "Father, Lead Me Day by Day" or "I Would Be True"

April 28

SONG: "Master of the Loving Heart" or "Fairest Lord Jesus"

DISCUSSION: What do you think of our Easter plans? What did you particularly like about them? Why? In what way might they have been improved? What have you learned this month about Easter? What have you learned about the work Jesus left for his followers to do? (The superintendent may guide the children in thinking of ways by which boys and girls may share in building the kingdom of goodwill.)

BIBLE READING: John 5:17; 14:21a; 15:14; and Matthew 22:37-39

PRAYER: By leader.

SONG: "Marching with the Heroes"[5]

[3] From *The Hymnal for American Youth.* Used by permission of D. Appleton-Century Company, publishers.

[4] In place of this prayer, there may be substituted a prayer made by some class or a prayer from one of the pupil's books, if the children wish to use it.

[5] From *The Hymnal for American Youth.*

APRIL SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR THE MONTH: *Building the Kingdom of God through Loyalty to Jesus*

April 7

THEME: *"We Would See Jesus"*

AIM: By vivifying Jesus' relationship to the people of his time, to help the boys and girls understand their relationship to him.

OPENING SENTENCES:

We would see Jesus, lo! his star is shining
Above the stable while the angels sing;
There in a manger, on the hay reclining,
Haste, let us lay our gifts before the King.

We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way.†

HYMN: "Far Round the World."

LEADER: In the hill country of Galilee to the north of Jerusalem, the people were startled by the sudden appearance of a young man who went about preaching and healing. The farmers and the shepherds from the villages, the fishermen from the seashore, and the city dwellers from busy Capernaum were so amazed that they neglected their regular duties to follow him from place to place listening to the strange things he told them.

SCRIPTURE READING: Matthew 4:23-25

LEADER: One day the farmers were especially interested in something the new teacher said about seeds and sowing and growing things. This was a part of their daily life. Surely they could understand this simple story.

SCRIPTURE READING: Matthew 13:1-9

LEADER: Indeed the story was so simple that the people didn't see any point to it. Of course that was the way of seeds when sowed in different kinds of soil. Any farmer knew that. But what did the teacher mean? Some friends who had been with him oftenest asked the teacher to explain the story.

SCRIPTURE READING: Matthew 13:18-23

LEADER: Perhaps the people murmured among themselves and some of them may have wondered silently. Is there something precious and important in life which I am missing because my mind and heart are too blind and dull to take it in? Does this strange teacher have something I need?

HYMN: "O Master Workman of the Race"

UNISON READING:

We would see Jesus, on the mountain teaching,
With all the listening people gathered round;
While birds and flowers and sky above are preaching
The blessedness which simple trust has found.

We would see Jesus in his work of healing,
At eventide before the sun was set;
Divine and human, in his deep revealing
Of God and man in loving service met.†

LEADER: Many of those who wondered came to the teacher privately to learn more of what he had to say. One of these was another young man, finely bred, intelligent, and wealthy. He was in quest of the good things of life and he asked the teacher how he might find them.

SCRIPTURE READING: Mark 10:17-22

LEADER: "How very strange," thought the young man. "Does my property and money have anything to do with it? Would I be happier if I didn't have so many things?" He couldn't understand and he went sorrowfully away. The story doesn't tell us whether he ever understood the sort of life the teacher was describing—one which regards people as more important than

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

†From *Worship and Song.* Published by the Pilgrim Press. Used by permission.

property. But another man, an unpopular fellow in the community because he was a tax collector, did understand.

SCRIPTURE READING: Luke 19:1-10

LEADER: Wherever Jesus went, something dramatic and vital happened because he had a vision of a new way of life. People were always affected by what he said because they were conscious that to him their lives were important and that he had a security, a courage, a serenity which they desired. But his ways were strange and many of the people lacked the vision to follow him. Jesus is teaching today. The accounts of his life in the New Testament and the experiences of people who have followed him are guideposts to us.

UNISON READING:

We would see Jesus, in the early morning,
Still as of old he calleth, "Follow me";
Let us arise, all meaner service scorning,
Lord, we are thine, we give ourselves to thee. Amen.†

HYMN: "O Son of Man, Our Hero Strong and Tender"

PRAYER

Leaders of worship will consider various ways to invest this program with a dramatic element. The readings may be made by several individuals as they remain seated within the group; or small groups may read alternately in unison. It would help in guiding the thinking of the boys and girls if typed or mimeographed copies of the order of service were distributed so that they might follow the readings. A modern translation of the Scripture passages would also be helpful.

April 14

THEME: *I Would Dare Follow Him*

AIM: To guide the group to a consciousness of placing Jesus' ideals so as to command first allegiance among all the loyalties life offers.

Solomon's request (I Kings 3:9) for "an understanding heart" to discern between good and bad might be used as a point of departure in developing the idea that daring to follow Jesus means putting loyalty to him above such other loyalties as friends, family, country. Such an allegiance will guide us in making choices and thus growing in Christian character. Some instances in the Bible of those who put God above other things, and Jesus' words on the subject, are found in the following Scripture passages: Deuteronomy 30:19; Joshua 24:15; Matthew 6:33; 10:37-39.

READING:

"I will follow the upward road today
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong;
I will try to lighten another's load,
Th's day as I fare along."
—MARY S. EDGAR. From *Singing Pathways*, Powell & White.

"Lord of the sunlight,
Lord of the starlight,
Lord of the seasons,
Teach me to know
How best to love thee,
How best to serve thee
'Mid summer's flowers
Or winter's snow."
—Adapted from words by ISABELLA HOWE FISKE.

HYMNS: "Follow the Gleam," "I Would Be True," "Shepherd of Tender Youth"

April 21

THEME: *Counting the Cost*

AIM: To guide the thinking of the group to an understanding that to take Jesus' ideals seriously involves suffering but ultimate triumph, and that such is the message of Easter.

It is intended that this program will build directly upon the idea of the preceding one, and that the significance, rather than the facts, of the crucifixion and resurrection should be uppermost in the minds of the boys and girls. The worship experience revolves around appreciation of a new song, or poem, in case the department is unable to secure a copy of the music, the words of which are a beautiful expression of the aim stated above. The following program outline may be used as a guide.

HYMN: "All Hail the Power of Jesus' Name"

LEADER'S INTRODUCTION: Today is Easter, a time of mingled solemnity and joy when we celebrate as a memorial Jesus' death and resurrection. Jesus did not find easy the new way of life. At the beginning of his ministry, when the crowds were following him enthusiastically, he must have had the feeling that they were taking hold of his ideas too quickly, not realizing what it would mean in suffering. He wanted to impress upon the people that trying to treat all men as brothers, loving one's enemies, thinking persons more important than possessions were not easy things to do, that they would bring those who tried them into conflict and trouble.

SCRIPTURE READING: Luke 14:25-33

LEADER: Jesus, himself, counted the cost. He knew if he persisted in going to Jerusalem, teaching his way of life, the authorities would use every means to stop him. Even so, he steadfastly set his face in that direction and died upon a cross. His life ended with suffering, humiliation, and apparent defeat. But his spirit and his message triumped over all the cruelties which men inflicted on his body. In death, Jesus was victorious because he had followed the hard road to the end with an undefeated spirit.

HYMN: "On Wings of Living Light," or "Christ, the Lord, Is Risen Today"

LEADER: Those who would follow Jesus today will also find a hard road. Loving one's enemies is no easier today than 2,000 years ago, because it means coming into conflict with people who believe in war and violence and exploitation; treating all men, whether rich or poor, white or black, as brothers is not easy either because it upsets established ways of doing things; championing the cause of the oppressed will often bring a Christian young person head-on into trouble. But daring to follow Jesus means putting his ideals ahead of personal suffering, and knowing that they live on.

UNISON READING:

That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quietly growing becomes victorious.

Thereby itself like a tree it shows;
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters.
—CHRISTIAN OSTERGAARD. From *Hymns and Songs or Christion Comradeship*. Used by permission of the Board of Education, Methodist Episcopal Church.

Some conversation should be had about these words so that the boys and girls understand the analogy of the tree and the scattered seeds. It should be understood as a poetic expression of the preceding remarks. The members of the group should be encouraged to voice their ideas as to its meaning, while the leader gives direction to the discussion, keeping it on the worship level and not allowing it to degenerate into argument or mere questions and answers. The poem has been set to a Danish folk tune and is contained in a pamphlet call *Hymns and Songs of Christian Comradship*, which may be ord from the Methodist Book Concern f fifty cents.

If the words are not sung, this perio may be followed by some such hymn "The Day of Resurrection," which w preserve the thoughtful mood. The wo ship occasion might be closed with a pr vate commitment by each pupil to Jesu way of life. One way of giving such o portunity is through guided meditatio in which no public testimonial or profe sion is encouraged. An appropriate pra er or the hymn "Just As I Am, Thi Own to Be" may end the meditation.

April 28

THEME: *The Best Life May Give*

AIM: To quicken a consciousness on the par of the group that practicing Jesus' ideal brings abiding satisfactions — balance spiritual security or poise, power to liv nobly, joy.

LEADER'S INTRODUCTION: Through this month we have been thinking of loyalty to Jesus putting him and his ideals above every thing else. We have seen that this means actually knowing more about Jesus through study and prayerful thought; that it means being willing to undergo hard ships. It means, also, that as we grow in our understanding of what it is to be a Christian, as we practice those ideals more and more, we will achieve some of the best things which life has to offer.

SCRIPTURE READING: Psalm 1

HYMNS: "I Would Be True," "These Things Shall Be," "Lord of Health"

READING:

God, who touchest earth with beauty,
Make me lovely too.
With thy spirit recreate me,
Make my heart anew.

Like thy springs and running waters,
Make me crystal pure,
Like thy rocks of towering grandeur
Make me strong and sure.

Like thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministeries of love.

God, who touchest earth with beauty.
Make me lovely too,
Keep me ever, by thy Spirit,
Pure and strong and true.
—MARY S. EDGAR. Used by permission of the author.

This reading may be made the basis of a talk on triumphs of the Christian life—some of the satisfactions which come from loyalty to the ideals of Jesus. Such a talk should be made by an adult, and might include such ideas as: the spiritual security which comes from identifying oneself with a purpose which lifts one's spirit higher than the world's depressing concerns; the strength and courage to live in such a world and to try to make it better, which comes from the conviction that in Christian ideals lies the hope for God's children, and that these ideals are on-going and eternal through life; the joy which comes to the Christian person as he is aware of the Lord's loving-kindness—the beauty of the universe and of human personality, the pleasurable things which the imagination of man has created. Illustrations should be used from the life of an intermediate boy or girl. Sentimentality should be avoided, and care should be taken that rewards of Christian living are not construed in terms of physical comforts, possessions, personal popularity, or a "holier than thou" attitude toward life.

CLOSING SENTENCES: Use the words to the first stanza of the hymn, "I Bind My Hear This Tide," printed on page 29 of thi issue.

APRIL SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

EME FOR MONTH: *Building the Kingdom hrough Loyalty to Christ*

To the Leader

Building the Kingdom through Loyalty Christ" will mean something different to ry individual who thinks of this topic. st where our loyalty to the highest fails, re we shall need to reconsider and to re-ablish our shortcomings during this month. Loyalty is an all-inclusive word which mediately calls to mind such qualities as cerity, honesty, perseverance, consistency, rlessness. Do we possess all of these in ir highest form? If not, then let us a goal this month which will aid us in ilding the kingdom by building up our n characters.

The special topics for the month are not es usually taken from the general topic oyalty," but, after all, they are pertinent everyone's life and all of us face these periences in a keener way just now than er before. *Leisure* demands clean, high inking and purposeful direction. *Death* ever near us and our attitude toward this perience will more or less determine and veal our attitude toward life. *Love* is the eat driving principle which must be given the best we know, else our loyalties will come cheap and worthless. *Work* is the eans of expression through which we may come thankful, appreciative, and growing. pproach work with reverence and it will ver become a sacrament.

As this new Easter season comes on, let s grow more and more conscious of the reat power of creating anew eternal life within ourselves so that the power for ealth, wisdom, and peace may be released y remaining "loyal to the royal" within us.

April 7

THEME: *The Sacrament of Leisure*

PRELUDE: "Largo," Handel

LEADER:

Stretch out your hand and take the world's wide gift
Of Joy and Beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To Earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on the salt spray's drift.
Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures
Only by giving can you gain the more.

—CORINNE ROOSEVELT ROBINSON

HYMN: "This Is My Father's World"

In a world where there is so much forced leisure we have a new problem confronting us. What shall we do with this leisure time? Many sane sociologists tell us that we may soon live in a world where we shall work only fifteen hours a week! Machinery has revolutionized all former methods of labor and has taken away both hours and entire jobs from thousands.

Many young people and old people, too, have a feeling that leisure time should be spent in going places and doing things that have a "kick" in them. This only adds to the overwrought nerves of this speed age.

"Be still and know that I am God" is a most important command for us today. It is an absolute psychological necessity to learn to be alone and to learn the "noble art of refined idleness." We have been so busy that we have not taken time for the quiet moment when we may face ourselves and enjoy the companionship of God.

Check up on yourself and consider how dependent you are upon others for constructive or creative use of leisure. Forbes Robinson said, "You must at all costs make quiet time. Give up work if need be. Your influence finally depends upon your own first-hand knowledge of the unseen world, and your experience of prayer. Love and sympathy and tact are born of prayer."

SCRIPTURE: Jesus gave us the characteristics of the new Kingdom members in the Beatitudes. Let us contrast the world's idea of happiness with that happiness which is ours as members of the Kingdom of God.

Leader: The world says, Happy are the proud and the rich.
Response: But Jesus says, Happy are the humble, the poor in spirit.
Leader: The world says, Happy are they who are free from sorrow.
Response: But Jesus says, Happy are the mourners, the penitent.
Leader: The world says, Happy are the self-assertive and ambitious.
Response: But Jesus says, Happy are the unassuming, the self-controlled.
Leader: The world says, Happy are the "liberals" with no Puritan conscience.
Response: But Jesus says, Happy are they who long earnestly for goodness.
Leader: The world says, Happy are the "hard-boiled" realists.
Response: But Jesus says, Happy are the kind and merciful.
Leader: The world says, Happy are the voluptuaries of pleasure.
Response: But Jesus says, Happy are the pure-minded.
Leader: The world says, Happy are the heroes of war and the field of honor.
Response: But Jesus says, Happy are the peacemakers.
Leader: The world says, Happy are the prudent who avoid persecution.
Response: But Jesus says, Happy are the martyrs to a great cause.
Leader: The world says, Happy are they who escape slander, insults and ridicule.
Response: But Jesus says, Happy are you who bear insults and slanders because you are Christians.

—GEORGE WALTER FISKE

TALKS *(by several students):* How can we make leisure hours beneficial?

HYMN: "O Son of Man, Thou Madest Known"

PRAYER: Voluntary sentence prayers for guidance in leisure hours for the group, closing with the Lord's Prayer.

CHORAL BENEDICTION:

Hear our prayer, O Lord.
Hear our prayer, O Lord.
Incline thine ear to me
And grant us thy peace. Amen.

All quoted material in this service is from the "Stewardship Spokesman."

April 14

THEME: *The Sacrament of Death*

PRELUDE: "Jerusalem, the Golden" (Tune, "Ewing")

MOMENT OF SILENCE

LEADER:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8:38, 39.

HYMN: "O Love That Wilt Not Let Me Go"

SCRIPTURE: John 14:1-7, 23, 27.

I Bind My Heart This Tide

(FEALTY 6.7.7.6.7.7.)

LAUCHLAN MACLEAN WATT, 1867– GRACE WILBUR CONA... 1927

1. I bind my heart this tide To the Gal i le an's side,
2. I bind my heart in thrall To the God, the Lord of all,
To the wounds of Cal va ry,— To the Christ who died for me.
To the God, the poor man's Friend, And the Christ whom he did send.
I bind my soul this day To the broth er far a way,
I bind my self to peace, To make strife and en vy cease,
And the broth-er near at hand, In this town, and in this land.
God! knit thou sure the cord Of my thral-dom to my Lord. A MEN

—Reprinted from the *American Student Hymnal* by permission of the publishers, D. Appleton-Century Company.

LEADER:

Time was when man worshiped the Sun and attributed all kinds of power and personal meaning to its existence. Science and knowledge have largely dispelled any sincere sun-worship, yet when one sees the glory of the rising and the setting sun, it is easy to imagine this attitude of wonder and reverence in the hearts of simple primitive man.

Throughout all time man has feared death. Death is one of the mysteries yet completely unsolved and because of this unknown element in death man has been fearful.

Today we are thinking of death as a natural step in growth as Nature has designed it. Christ came and glorified death, giving us the promise of eternal life. He has broken the bonds of death and made us understand that death is not final but only as a door leading into another existence. Poets have written of death and have portrayed man's attitude toward this experience, but nothing is stronger than the words of Scripture we have heard in this service, first from Paul and then from the lips of Christ.

Science has never found the secrets of the world beyond this portal of death, but there is within us that eternal urge to live on where we may be our best, and grow into a fuller life than we have on earth. There is a hope of compensation in the hereafter for the lack of completeness in this existence. The great of the earth have accepted Death as a natural consequence and Julius Caesar spoke these admirable lines which voice the thinking of strong hearts:

"Cowards die many times before their deaths;
The valiant never taste of death but once,
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear,
Seeing that death, a necessary end,
Will come when it will come."

—From *Julius Caesar* by Shakespeare, Act II, Scene II.

A STUDENT:

T. P. Cameron Wilson, an officer of the British Army in the World War, wrote a bit of philosophy every day to his little son. On the day when he met death, he had thrown all of these messages into his waste basket. The attendants discovered them, and sent them to his wife. Later they were made into a limited edition known as *Waste Paper Philosophy*. He writes:

"Look down from the very far above on this one life, this field on a chequered plain of fields, and remember that man can never cease to struggle. He is a fighter against odds, he sweats to get out of the entanglements of life, to do something, to be something. He grasps always at the definite, at the complete, and nothing is definite or complete. He wants to round off a life prettily and the end of every life is like the reverse of an embroidery—all tags and straggled ends. He loves to draw a hard outline round every fact of life, and all things have a misty side where they merge with the eternal. Think of your dead friend (of your father, my son, when the time comes) as moving, sweating, struggling, always; his sins, his laughter, his nastiness, his kindness, his stupidities, as much a part of him as the color of his eyes. Never complete, always developing in one way or another, moving, moving, moving. 'Working out his own salvation.' Condemn no sins but your own, and remember, if you can, that every man goes on. Expect no man to be a saint, but when you find a saint, reverence him as you love the sun. And because death has closed his hand over a sinner do not think that his sins have been frozen on him for eternity. He is not petrified like the corpses of Pompeii. He goes on, my son—surely, he goes on!"

Then on the last day we have this marked "Heaven" found in his pocket after death:

"Suddenly one day
The last ill shall fall away;
The last little beastliness that is in our blood
Shall drop from us as the sheath drops from the bud,
And the great spirit of man shall struggle through,
And spread huge branches underneath the blue.
In any mirror, be it bright or dim,
Man will see God staring back at him."

HYMN SOLO AS PRAYER: Harriet Beecher Stowe has given these exquisite lines picturing her idea of that eternal morning. With bowed heads let us make her words our own, "Still, Still with Thee"

POEM: "Crossing the Bar" by Tennyson

HYMN: "O Jesus, I Have Promised" *(first and last stanzas)*

BENEDICTION:

The Lord bless thee and keep thee,
The Lord make his face to shine upon thee and be gracious unto thee,
The Lord lift up his countenance upon thee and give thee peace. Amen.

April 21

THEME: *The Sacrament of Love (Easter Dedication Service)*

PRELUDE: "Prelude," Op. 28, No. 21 by Chopin

*New York City.

LEADER:
We believe in a Christlike world;
We know nothing better
We can be content with nothing less;
We cannot live without Christ
And we cannot bear to think of men living without him.

Christ is our motive
And Christ is our end.
We must give nothing less,
We can give nothing more.
—JERUSALEM CONFERENCE.

HYMN: "Fairest Lord Jesus"

UNISON PRAYER:

O God, our Father, it is not always easy to hold on to our courage, to go ahead with our work, to keep faith with our fellows, and to maintain the integrity of our own souls.

Far from deploring the fact that life is not always easy, help us to rejoice because it makes occasional demands which call forth the latent heroism of our spirits.

Day after day we are heartened by the sight of men and women who are bravely adjusting themselves to bitter circumstances, growing in the hard soil of disappointment flowers of incredible beauty.

Help us, O God, also to be brave. If we cannot change our lot, we can at least face the inevitable with gallantry of soul.

We can at least be determined that there shall be no surrender, that fortune may deprive us of much, but never of courage nor of sweetness of spirit.

Help us this day to turn to Thee, the everlasting source of all human heroism, in utter confidence that Thou wilt not fail us nor forsake us. Amen.
—ERNEST FREMONT TITTLE.

HYMN: "Take My Life and Let It Be"

*Dramatic Scene for the Chancel**

Place the altar at the center and on it have a cross or Easter lilies. Two lighted candles will make it beautiful, if the room is darkened.

LEADER: The Legend of the Holy Grail has ever given us the picture of Sir Galahad, that youthful knight whose strength was as the strength of ten because his heart was pure. He typifies youth today dedicating himself to the ideals of purity and service. The Voice is the voice of the Spirit, and the Angel of the Grail symbolizes self-sacrificing love which nurtures and sustains eternal life.

(Music should be played very softly and reverently throughout the service. The VOICE *in black vestment takes his place by the piano and should be very inconspicuous. He should read with slow distinct tones and with meaning.)*

VOICE:

A maiden knight—to me is given
Such hope, I know not fear;
I yearn to breathe the airs of heaven
That often meet me here.
I muse on joy that will not cease,
Pure spaces clothed in living beams,
Pure lilies of eternal peace,
Whose odors haunt my dreams.

Then move the trees, the copses nod,
Wings flutter, voices hover clear:
"O just and faithful knight of God!
Ride on! the prize is near."
So pass I hostel, hall, and grange;
By bridge and ford, by park and pale,
All arm'd I ride, whate'er betide,
Until I find the Holy Grail.

(GALAHAD, *dressed in long flowing red garments with silver coat-of-mail and with sword at his side, approaches in a dignified manner from the rear of the room and kneels at the altar, his back to the audience.)*

VOICE:

"Hail, Galahad, youth no longer,
On this thy natal day, 'tis meet thou dedicate thyself and manly to uphold the cross after whose mystic pattern thou art framed.
Look now, O youth of strength and hope,
Into thy soul, as God doth look,
And pray the Psalmist's prayer of old:
'Create in me a clean heart, O God;
And renew a right spirit within me.
Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.'"

ALL: Lord's Prayer

CHORAL AMEN

MOMENT OF SILENCE

GALAHAD *(right hand is held up while taking the vow):*

I, Galahad, do by the holy rood make oath.
To speak the truth and maintain the right,
Wrongs to redress, the insolence of might to curb,
To scorn the lures of wealth and ease,
To treat my body as the temple of the soul,
And, chaste, to honor womanhood;
Christ, and the Church right loyally to serve,
And e'er to fix mine eyes on God. Amen.

HYMN RESPONSE TO VOW:

God, who touchest earth with beauty,
Make me lovely too,
With thy Spirit recreate me
Make my heart anew. Amen.
—MARY S. EDGAR

(GALAHAD *rises during this and stands facing the audience. Then the* ANGEL OF THE GRAIL—*in beautiful white or soft-shade gown, carrying a light, appears at the altar.)*

VOICE: Thou godly youth, well dowered thou, and now, full consecrate, thy strength be as the strength of ten because thy heart is pure. Prepared be to see the sacrificial Cup, to glimpse the Holy Grail.

(GALAHAD *turns, sees the Grail, kneels in adoration)*

VOICE: For him alone the sight ineffable who follows Christ. In might of love thou shalt possess the Grail at last, and find Eternal Life. In God's own time at last!

(GALAHAD *rises, lifts the sword, turns to leave, pauses)*

VOICE: If any man will come after me, let him deny himself, and take up his cross and follow me.

(GALAHAD *leaves as hymn is sung in worshipful manner.)*

HYMN: "I Bind My Heart This Tide" (printed herewith.)

LEADER: "The Ways"

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low
And in between on the misty flats,
The rest drift to and fro,
To every man there openeth,
A high way and a low
And every man decideth
The way his soul shall go. Amen.
—JOHN OXENHAM.

*Adapted from the beautiful chancel scene, "The Consecration of Sir Galahad" by Eugene Rodman Shippen and Elizabeth Blount Shippen. Published by The Beacon Press, Boston, Mass.

April 28

THEME: *The Sacrament of Work*

PRELUDE: "Pomp and Circumstance," Elgar

HYMN: "Once to Every Man and Nation" (Tune, "Ton-y-Botel")

CHORUS:

Work!
Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?†

LEADER: Scripture, "The Parable of the Talents," Matthew 25:14-27

CHORUS:

Work!
Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
. . . . . .
Oh, what is so good as the pain of it,
And what is so great as the gain of it?
And what is so kind as the cruel goad,
Forcing us through the rugged road?
. . . . . .
Thank God for the splendor of work!†

†Extracts from "Work: A Song of Triumph" by Angela Morgan, in *The Hour Has Struck*, published by Dodd, Mead & Company.

LEADER: Scripture, Matthew 6:21-25, 30-3 (Moffatt Translation)

HYMN: "O Master Workman of the Race"

PRAYER *(by two students and a teacher):*

First Student:

Master,
Give us this day hard work to do,
Work that will tax us and strain us,
Work that will stretch our muscles and engross our minds,
Work that will employ all our powers of body and intellect and heart,
Work—above all—that will further thy cause in the world.††

A moment of meditation.

Second Student:

If our work appointed this day be study and training for life,
Reveal unto us our responsibility unto thee for the future;
Show us that we are debtors to thyself and to our fellows;
Teach us that every faculty of body and mind must be faithfully prepared,
So that, when our time comes, we may go forth fit instruments for thy service,
Weapons polished and keen, ready suited to thy grasp,
Wherewith Thou mayest fight the battles of righteousness and truth,
Vanquishing error, oppression, and wrong.††

A moment of meditation.

A Teacher:

If our work be the teaching and training of others,
Then make our minds pure and humble before thyself,
That no stain of selfishness or lethargy,
Of mean purpose or of low ideals,
May mar this weighty and honorable service
Which Thou in Thy loving favor hast been pleased to commit to our charge. Amen.††

SHORT TALKS:

What has caused this present situation of unemployment?

Discuss freedom and democracy in its highest form as compared with certain forms of economic security.

How may we help to bring in a new social and economic order that will more nearly resemble the Kingdom of God?

HYMN: "Are Ye Able, Said the Master"

POEM:

"O, I will give you glory," said God,
As he bent him over
Man, asleep in the Garden, breathing his soul awake;
"I give you the urge of doing, and it shall be like a lover,
To flower your life, and fruit it;
You shall grow by the things you make."
—KATHARINE GRIMES.

BENEDICTION: Let the words of our mouths, the meditation of our hearts, and the co-operative work of our hands be acceptable in thy sight, O Lord, our strength and our Redeemer.

††From *A Book of Prayers Written for Use in an Indian College* by J. S. Hoyland. Published by the Challenge Limited, London.

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Current Film Estimates

The National Film Estimate Service

Babbitt (Guy Kibbee, Aline MacMahon) (Warner) Very popular, small-town, real-estate dealer, a good-natured fathead, lumbers into bookedness and near disgrace; but flounders out a hero, thanks to his devoted and brainy wife. Homely, realistic comedy of Main Street folk affording semi-intelligent amusement.

For A: Fairly good For Y: *Amusing*
For C: Little interest

Biography of a Bachelor Girl (Ann Harding, Robert Montgomery) (MGM) Heroine, tooted such as girl-artist of lurid past, is hired by dynamic, young, sensation-seeking editor to do her biography for his tabloid. Talky sophistication. Ann Harding miscast. Unconvincing as a whole.

For A: Only fair For Y: Not good
For C: No interest

Bordertown (Paul Muni, Bette Davis) (Warner) Political influence disbars self-educated, idealistic, young, Mexican-American attorney. Embittered, money becomes obsession. As gambling racketeer, achieves wealth, also disillusionment and true sense of values. Strong, finely acted, often ugly and depressing drama.

For A: Good of kind For Y: Better not
For C: No

Clive of India (Ronald Colman, Loretta Young) (U.A.) Outstanding historical spectacle, splendidly acted, set, and directed, giving strong, well-rounded, reasonably accurate picture of the famous Englishman, his personality and monumental achievements for his ungrateful country.

For A: *Excellent* For Y: *Excellent*
For C: Very strong

County Chairman (Will Rogers, Evelyn Venable) (Fox) County politics in Wyoming thirty years ago, with typical western background. County chairman's young law-partner runs for office, defeats old-line politician, and wins his daughter. Rich, engaging role by Rogers as clever manipulator of the whole situation.

For A: *Entertaining* For Y: *Very good*
For C: *Good*

Enchanted April (Ann Harding, Frank Morgan) (RKO) Weak, unsatisfying picture about lonely English wives seeking freedom in charming Italian setting. Light picture of mood, with meagre plot and almost no dramatic action, conflict, or development. Comic role by Reginald Owen perhaps best feature.

For A: Disappointing For Y: Little interest
For C: No interest

Father Brown, Detective (Walter Connolly, Paul Lukas) (Paramount) Chesterton's priest, translated to screen with sympathy and reality, persuades polished Continental jewel thief to return jewels and accept prison term. The drama would be better and whole play more enjoyable with slightly less of Father Brown.

For A: Rather good For Y: *Very good*
For C: Probably good

Gambling (George M. Cohan) (Fox) Chronic gambler hero bends all energies to solve killing of adopted daughter. Does various pretentiously clever things, talks banal English through twisted mouth, and even sings. Confused, sluggish action offered with air of being clever.

For A: Mediocre For Y: No
For C: No

Gilded Lily, The (Claudette Colbert) (Paramount) Colbert charming and clever as romantic stenographer imagining she loves glamorous, incognito English aristocrat, but learning finally it is her prosy pal, the engaging reporter who brought her fame, that she loves. Character comedy, good dialog and acting.

For A: *Amusing* For Y: Very amusing
For C: Hardly

Grand Old Girl (May Robson) (RKO) Usual excellent work by Robson as dynamic, irresistible, veteran principal of small-town high school, fighting to the last for her pupils' welfare. But meagre action, much anticlimax, bizarre and unconvincing episodes weaken well-meant propaganda.

For A: Disappointing For Y: Little interest
For C: Less interest

Here Is My Heart (Bing Crosby, Kitty Carlisle) (Paramount) Typical musical comedy à la Crosby, with hero spending his first "million" to gratify his crazy whims and finally winning heroine. Bing sings as usual, also acts as usual. Some choice comedy by Roland Young and others is real feature.

For A: *Good of kind* For Y: Probably good
For C: Hardly

I Am a Thief (Mary Astor, Ricardo Cortez) (Warner) Complex mystery stuff on board Simplon-Orient Express while diamond robbers and detectives chase each other, audience in doubt as to which is which until detective-heroine and thief-hero fall in love. Usual dark doings by none too good a cast.

For A: Perhaps For Y: Not good
For C: No

I Sell Anything (Pat O'Brien, Claire Dodd) (Warner) Crude glorification of crooked auctioneer as painfully conceited hero, brazenly tricking public, rising to bigger and better swindling till cleverer crook swindles him and sends him back to his first racket. Racketeering at its cheapest.

For A: Crude For Y: Unwholesome
For C: No

Jealousy (Nancy Carroll, Donald Cook) (Columbia) Conceited prize-fighter and little heroine plan marriage, but wrangle endlessly because of his insane, unjustified jealousy. Most sensational "cure" is accomplished, of which the grim and morbid aspects remain in spite of the surprise ending.

For A: Hardly For Y: Unwholesome
For C: No

Lives of a Bengal Lancer (Gary Cooper, Franchot Tone) (Paramount) Foggy title for gripping story of English soldier life in India's frontier service—drudgery and danger, treachery and tortures. Character interest and amusing dialog ease grim, sinister atmosphere. Smashing climax brings death for hero and villian.

For A: *Very good of kind* For Y: Thrilling
For C: Too strong

Man of Aran (Native cast) (British production) Another masterpiece by Robert Flaherty, portraying powerfully the ceaseless struggle for life on bleak, rocky Aran Islands. Human document with little dialog, few titles, three characters, no plot, and relentless sea as mighty background for gripping action.

For A: *Notable* For Y: Impressive
For C: Perhaps

Music in the Air (Gloria Swanson, John Boles) (Fox) Light, wholesome, but far-fetched comedy with character interest and romantic appeal, against delightful background of Bavarian village life. Rest is dull wrangling by two temperamental stars, Boles trying to be funny and Gloria to sing.

For A: Feeble For Y: Fairly good
For C: Harmless

Night Is Young, The (Ramon Novarro, Evelyn Laye) (MGM) Mythical kingdom, costume romance, with tuneful music by Romberg and Hammerstein, about the usual prince who loves a chorus girl but must marry princess for country's sake. Lightweight, but always pleasant. Some real comedy by Merkel, Horton, and Butterworth.

For A: *Pleasant* For Y: Amusing
For C: Hardly

Night Life of the Gods (Alan Mowbray, Florine McKinney) (Universal) Wildly preposterous farce about half-mad inventor who learns to turn flesh to marble. He brings museum gods and goddesses to life for dizzy round of fun in cabarets. Then turns himself and everybody else to stone for conclusion. Lovely heroine is 900 years old.

For A: Absurd For Y: Perhaps For C: No

President Vanishes, The (Arthur Byron, Paul Kelly) (Paramount) Excellent melodramatic thriller about ruthless financiers driving the country into war for their profit, controlling public by press and legislature by lobby, defeated only by heroic president and unheard-of trick. Notable cast. Rather thought provoking.

For A: *Entertaining* For Y: *Very good*
For C: Very exciting

Prince of Cash, The (Robert Donat) (British production) Old Donat picture trying to benefit by his later great success in "Count of Monte Cristo." Stolen bank-notes, accidentally in hero's hands, are trickily used by heroine's father to promote his crooked schemes. Painful overacting by father.

For A: Mediocre For Y: No value
For C: No

Private Life of Don Juan (Doug Fairbanks) (London-U.A.) Elaborate costume play aimed to glorify Don Juan in his closing career of balcony-climbing conquests. Artificial, episodic story, uninspired dialog, and star's voice and acting are not impressive. Will do the Fairbanks reputation very little good.

For A: Feeble For Y: Certainly not
For C: No

Secret Bride, The (Barbara Stanwyck, Warren William) (Warner) Above average drama of political intrigue with well-knit situation. District attorney, just married to heroine, must prosecute her father, an honest governor cleverly framed by unsuspected enemies. Suspense strong. Well-acted thriller with stupid title.

For A: *Good of kind* For Y: *Good thriller*
For C: Hardly

Secrets of the Chateau (Claire Dodd) (Universal) The desire of most of the cast to gain possession of valuable Gutenberg Bible affords many suspects of the theft and two murders committed in French chateau. Weak, uninteresting drama, with little suspense and dubious ethics.

For A: Inferior For Y: Hardly
For C: No

Sweet Adeline (Irene Dunne, Donald Woods) (Warner) Costume romance of the 90's, with poor composer-hero, and charming work by Irene Dunne as humble singer who rises to the heights, despite a triangle of villain and villainess. Some historical interest, but too burlesqued for historical value.

For A: Fairly amusing For Y: *Amusing*
For C: Fair

West of the Pecos (Richard Dix, Martha Sleeper) (RKO) Zane Grey western about southern colonel, ruined after war, starting west with daughter. Finds new home, excitement, many troubles, and a hero who saves day and marries the daughter. All ingredients of frontier life. Above average western.

For A: Hardly For Y: *Good*
For C: If not too strong

White Lies (Walter Connolly, Fay Wray, Victor Jory) (Columbia) Starts as human picture of hard newspaper magnate who prints sensation whoever suffers. Becomes hectic melodrama of shootings and heroics, with pitiful worm for villain and superhero. Strained coincidence and oversentimental moments.

For A: Fair of kind For Y: Possibly
For C: Not good

Woman in the Dark (Fay Wray, Ralph Bellamy) (RKO) Sensational, unconvincing stuff in exceedingly bad taste, with cheap emphasis on sex. Accidental killing jails hero. Released, he seeks seclusion, but becomes victim of brutal villain trying to frame him from jealousy over heroine. Innocent vindicated, of course.

For A: Poor For Y: No
For C: No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

What's Happening in Religious Educatio

DR. LUTHER A. WEIGLE sailed for China on January 25. He goes there under the auspices of the World's Sunday School Association in response to an invitation from the National Christian Council of China and the National Committee on Christian Religious Education. With these bodies he is to study the problems involved in the training for leadership in the Christian churches of China. He will visit many of the theological seminaries in China, and will participate in the forthcoming meeting of the National Christian Association and in the program of the Kuling Convention. Returning by way of Siberia and Europe, Dr. Weigle will preside at a meeting of the Board of Managers of the World's Association in London on August 22, and will arrive in New York on September 2.

THE first meeting of the New York State Council of Churches, following the merger of the two state organizations, was held on Thursday, January 10, with a full attendance of denominational representatives. The new secretary, Rev. Wilbur T. Clemens, although he did not take up his active duties until February 1, participated in the meeting. Dr. Roy B. Guild, of the Federal Council of Churches, and Mr. Harry C. Munro, of the International Council of Religious Education, were present. Important plans for the new year's work were laid.

TWO TEAMS, each consisting of a Protestant clergyman, a Roman Catholic priest, and a Jewish rabbi, have been organized for touring cities throughout the South under the auspices of the National Conference of Jews and Christians. The first team opened on January 28 at the University of North Carolina, and closed on February 18 at Stamford, Connecticut. The second team will begin on March 5 at Nashville, Tennessee, and will wind up in New Orleans on March 13.

Besides arranging seminars and conferences on the subject of closer understanding between the various faiths, the three clergymen will be available as speakers in civic auditoriums, high schools, colleges, service clubs, and women's clubs.

THE West Virginia Council of Religious Education, as an approach to the expansion of its functions to include those usually carried by a council of churches, is setting up, experimentally, two local organizations of the broader type. One of these will be in Kanawha County, in which Charleston is located, and the other will be in one of the rural counties. The effectiveness of the broader type of organization will be tested by these local experiments.

FOR the first time in five years, the North Carolina Sunday School Association held a state-wide convention, January 21 to 23, at Greensboro. The gathering was well attended, with some five hundred registered delegates and over seven hundred in attendance. Among the speakers on the program were Dr. S. D. Gordon, well known as the author of *Quiet Talks*, Dr. Robert M. Hopkins, Dr. H. Shelton Smith, and Mr. Harry C. Munro. An important feature of the convention was a forum in which representatives of some thirteen denominations discussed more effective cooperation in the state.

MORE than two hundred communities in thirty-six states have made preparations for observing national Brotherhood Day on February 24, which is being held under the auspices of the National Conference of Jews and Christians. In addition to observance on February 24, many communities are emphasizing the Brotherhood Day note in their celebration of Washington's birthday on February 22.

The National Broadcasting Company and the Columbia Broadcasting System have set up nation-wide hookups for Brotherhood Day broadcasts, while many local stations in various parts of the country have signified their intention of having a special program for this day.

IN its first planned meeting on January 20, the committee responsible for the youth conference in Washington, D. C., voted to include representatives of the colored churches of Washington and vicinity in this conference. This is one of a number of very significant actions looking toward inter-racial goodwill and cooperation in the national capital. The youth conference is being held under a joint committee representing the Washington Federation of Churches, the District of Columbia Sunday School Association, and other agencies.

ON January 21, the Wisconsin Council of Churches held an organization meeting. This Council grew out of a conference held February 18, 1934, which led to the appointment of a committee on cooperation. This committee developed a constitution which has been ratified by most of the denominations who sent their representatives to the meeting on January 21. Rev. M. A. Simonson is acting secretary of the new organization.

Regional Youth Conferences

IN ORDER to acquaint young people and their leaders with the United Youth Program, "Christian Youth Building a New World," a series of regional youth conferences has been set up by a joint committee representing the International Council of Religious Education, the Federal Council of Churches, the International Society of Christian Endeavor, the National Council of the Y.M.C.A., and the National Board of the Y.W.C.A.

Five very successful conferences were held during the month of January and at the present time the following have been scheduled for the month of March.

Birmingham	March 6-7
Boston	March 8-10
Chicago	March 1-3
Clarksburg, W. Va.	March 3-5
Denver	March 8-10
Des Moines	March 4-5
Huron, So. Dak.	March 6-7
Kansas City	March 4-5
Lincoln, Nebr.	March 6-7
Los Angeles	March 8-10
Minneapolis	March 8-10
Nashville	March 4-5
New York	March 8-10
Philadelphia	March 29-31
Portland, Ore.	March 4-5
San Francisco	March 6-7
Seattle	March 1-3
St. Louis	March 1-3
Washington, D. C.	March 8-10

SIR HAROLD MACKINTOSH, Presidel of the World's Sunday School Associ tion, was granted one of the few hono awarded by the King of England at the clo of 1934. A baronetcy was conferred up Sir Harold for his "political and publ services." He has a long record of volu tary social, philanthropic, and religious ser ice, rendered through such organizations the National Sunday School Union, th World's Sunday School Association, the M.C.A., and the Yorkshire Cancer Researc Fund.

THE merging Councils of Illinois actuall consummated the merger in a meetin held on January 31 and February 1. Rep resentatives of the cooperating denominatio met at this time, formally adopted a cor stitution, and laid plans for the work of th new organization which is to be known a the Illinois Church Council. Rev. Charle E. Shike, who was called by the merge committee as secretary of the merging Cou cils, continues as the general secretary o the new organization. The spirit of the or ganization meeting promises much for th future of the Illinois Council.

THE Vermont Council of Religious Educa tion, at its meeting on January 11, ap pointed a committee to study the whol function and future policies of the Council with the purpose of making its work more effective and more directly related to the needs of the field.

ON Monday, January 14, at its annual meeting, the Maine Council of Religious Education voted to call a general secretary For several years the Maine Council has had only an office secretary and the part-time or voluntary service of other leaders. The employment of a general secretary will mark an advance step on the part of the Maine Council.

THE annual convention of the New Jersey Council of Religious Education at Plainfield, January 17 and 18, was unique in method and program. The convention was organized as six commissions, each of which met under the leadership of a chairman and a resource leader. These commissions were in session most of the time during the two days, reporting their findings to the final session of the convention, which was the an nual meeting of the New Jersey Council Some of the commissions had had prelimin ary planned meetings and are planning t continue their work through the year Among the resource leaders were Dr. J. M Artman, Miss Hazel A. Lewis, and Mr. Harry C. Munro from outside the state.

FOR THE PAST several years the Ameri can Institute of Sacred Literature ha been seeking to show through its popula study courses how religion functions in soc iety and in the individual. In this proces it has created courses of study with such titles as: "What Religion Does for Person ality," "Building a Moral Reserve" (a stud of the Christian spirit functioning in th community), "Finding God through th Beautiful" (opening new channels), "Th Reconstructive Forces of the Christian Reli gion," and "The Great Affirmations of th Christian Faith." The Institute may b addressed at The University of Chicag Chicago, Illinois.

The Cloth of Sendony

(Continued from page 23)

(The sound of voices comes from the door opposite and the SERVANT *crosses stage and admits* JOSEPH *and* JAIRUS.)

JEPH *(to* SERVANT*)*: Wilt thou call my niece?

RVANT: She but asked me to say that she had retired, Sir. *(Exit.)*

EPH: Ah, the hour is late, but I am far from sleep.

IRUS: Nor can I think of rest. The events of this night will never leave my mind.

SEPH: Aye, its pictures are painted in deep colors. They will remain. Lazarus prepared a great feast.

IRUS: I think it is Martha who deserves the credit for the feast. Martha is a master-hand at the preparation of good food. And she is devoted to Jesus.

SEPH: It was a company of his friends. I know not why I was invited.

IRUS: Art thou not his friend?

SEPH: I hardly know. Tonight I felt so. I wished that I might, in truth, become a friend of one so exalted in spirit. Of all the sacred writings, I have read most and loved best the works of the prophets. Tonight this Jesus reminded me much of Hosea, the prophet of tender love and forgiveness. I felt myself changing under the gaze of his clear eyes and the sound of his musical voice. If I could feel assured of what he is, even yet I might make my influence felt in his behalf. But I am puzzled, perplexed—

AIRUS: These questions did not seem to concern Mary. Her act of loving devotion was a beautiful thing. I shall never forget the strange hush which lay over the group.

OSEPH: I wonder that Judas dared to speak. He is a disciple, is he not?

AIRUS: He is, but I do not trust him.

OSEPH: That was a stern rebuke he received.

AIRUS: He carries the money bags.

OSEPH: Thou dost not think—

AIRUS *(becoming much agitated, rising, walking about)*: I know not what I think. I only know that to me the face of Judas seems dark and troubled as if some struggle were going on within him. He is ever thinking of money, money, as if that were the greatest thing in the world. How can he have been so long with Jesus and learned so little of his teachings about life's true meaning? Where was he when Jesus told the story of the rich man and the beggar? When he said one cannot serve God and money? When he asked the rich young ruler but a few days since to sell all he had and give to the poor? Why, I have only now and then been in his company, but I know, beyond a doubt, that *love*, not money, is the thing that Jesus calls the greatest. (JOSEPH *looks astonished and* JAIRUS *suddenly stops, dismayed at his blunder.)* Ah, I had forgotten that thou art a man of wealth, Joseph. Forgive my impetuous speech, which, I fear, wounds a friend in his own house. The truth is, I am consumed with fear of what may come to Jesus through the hand of Judas, and such fear almost disturbs my reason.

JOSEPH *(placing his hand on* JAIRUS' *shoulder)*: Thou art forgiven, my friend, for a wrong thou didst not intend is no wrong. But thou art weary and the hour is late, go to thy rest. The servant will see that thy needs are cared for. Peace be with thee.

JAIRUS: The peace of Jehovah be with thee. (JAIRUS *exits.* JOSEPH *is left alone. He sits down and bows his head in his hands, then lifts it and speaks very distinctly and thoughtfully.)*

JOSEPH: *Love*, not money!

CURTAIN

Scene II (Optional)*

TIME: Before daybreak on Thursday morning.

SCENE: This scene, if included, may be played in front of a plain curtain (possibly in front of the front curtain if space permits), or the stage may be set to suggest a court of the temple, with two or three large pillars and steps leading to other parts of the temple. Three priests (if more characters are desired, other priests may be added and speeches adjusted accordingly), composing the temple guard, are sitting and lying about. Two are in conversation. Dim lights should suggest an early morning hour, or the only lighting may be that from torches carried by the priests.

FIRST PRIEST: Whatever is done must be done today.

SECOND PRIEST: There can be no slipping this time.

FIRST PRIEST: It must be done quietly. We want no trouble with Pilate.

SECOND PRIEST: Thou lovest Pilate so well?

FIRST PRIEST: Thou knowest how well I love any Roman. But under Pilate we wear our hated shackles loosely. I've no desire to feel them tightened. This wretched uprising of Barabbas threatened to lose us our power. Another riot and we proud Israelites may be slaves in fact as well as in name.

SECOND PRIEST: Thinkest thou the Pharisees can be relied upon?

FIRST PRIEST: They hate this imposter enough—some of them. But the number of those who declare this Jesus to be the Messiah grows daily. When I am not too angry at their impudence, I laugh at their folly. Messiah indeed! *(He laughs noisily.)* Looked he not like a king as he rode into Jerusalem on the donkey—with that crowd of long-haired Nazarenes following him?

SECOND PRIEST: But in seriousness, they say that Nicodemus, the Pharisee, holds that Jesus may be the Messiah.

FIRST PRIEST: I have my eye upon Nicodemus. I have never forgotten that he defended Jesus at the festival of Tabernacles.

THIRD PRIEST: Defended him?

FIRST PRIEST: Mildly, it is true.

THIRD PRIEST: Joseph, too, Joseph of Arimathaea, is not wholly to be counted upon, I think.

FIRST PRIEST: What knowest thou of him?

THIRD PRIEST: Little, except that he is a friend of Nicodemus. And I have noted his silence in the Sanhedrin.

FIRST PRIEST: There may be others in the Sanhedrin who sympathize with these.

THIRD PRIEST: They will not dare to speak, or if they do their voices can be drowned.

FIRST PRIEST: Think you Judas can be relied upon to do his part?

SECOND PRIEST: Double the pay if there is doubt.

THIRD PRIEST: I trust him. Listen. Someone enters.

(JOSEPH *approaches. The priests who have been talking peer through the darkness.)*

FIRST PRIEST: Who comes?

JOSEPH: I, Joseph of Arimathaea.

FIRST PRIEST: How now, Joseph, what brings thee forth at this early morning hour?

JOSEPH: It is worth any man's effort to rise early to see the dawn on a morning such as this, and to watch the dome of the temple catch the first rays of the sun. But it is a matter of business that brought me here. I wish to relinquish my place at the money-changer's table.

FIRST PRIEST: What? Do my ears hear aright? Thou, Joseph, dost wish to give up the place held by thy fathers these many generations? Have thy profits been too small of late?

JOSEPH: The profits are well enough, even when one subtracts what finds its way into the coffers of the priests.

FIRST PRIEST: Oh! So thou art envious of us, and would deny to Jehovah's priests their rightful share?

JOSEPH: I envy no man his money. If there be one who carries about with him a conscience with which he can sleep, I envy him.

FIRST PRIEST: How long, pray, has this disease of the conscience afflicted thee? I've seen thee sit through many a Passover and rake the profits from the changer's table into thy money pouch. Ha! Joseph of Arimathaea with a conscience! *(All laugh except* JOSEPH.*)*

JOSEPH: Scoff as you will—today I do not sit at the changer's table! Farewell. *(He turns to leave.)*

THIRD PRIEST: Joseph, I hear that thou art a friend of Nicodemus.

JOSEPH *(turning)*: Nicodemus is worthy of the friendship of any honest man.

THIRD PRIEST: And I have been told that he is a friend of Jesus of Nazareth.

JOSEPH: And if he is? *(He leaves.)*

(*The* PRIESTS *rub their hands in amusement.)*

FIRST PRIEST: They are a goodly pair. Think you they will use their influence with other members?

SECOND PRIEST: They will not speak out. Even now Joseph answered thy taunt with an evasion.

THIRD PRIEST: What meant he by a conscience?

FIRST PRIEST: 'Tis my opinion that this Joseph, and Nicodemus also if the truth were known, have secretly been in the company of this Jesus of Nazareth. They savor of his teaching. Why I have heard that after they have been with him some

(Continued on page 36)

*This scene was suggested by a chapter in *The Son of Man* by Emil Ludwig and is used by permission of the publishers.

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The Young People Follow Through

(Continued from page 12)

young visitors that despite his attempt to surround h prisoners with educational, occupational, and religio advantages, he was working at the last rescue station.

"Where, Warden, would you suggest is the most impo tant place for a group like this to work on the problem a member asked. There was a dramatic pause and the with directness, the Warden replied, "At the home. Po homes send us more men than any other one cause." Th point went home. Every one there realized that here w an old man, who had spent practically the whole of h working life in prison work, pleading that men give the attention to the sources from whence crime flows. Th interview gave impetus to the growing conviction in th group that their program of action must concern itse with crime prevention.

The group returned this time not as from a funeral bu as from a vision. At their next meeting, the speaker wh had opened the project was asked to summarize fo them the various proposals made by sociologists an penologists for dealing with the problem. Again an in teresting discussion followed, ending with the appoint ment of a larger commission to formulate a program o action for the society.

The commission took the material already gathered o penal treatment and proceeded to make an exhaustive sur vey of the work then being done in the community b educational, religious, and service organizations. It found some of them doing commendable work in a limited area while others were ignoring their opportunity altogether The P.T.A., for example, had never considered the prob lem, although the state office had supplied pertinent mate rials. The survey of present efforts completed, the com mission set about writing a suggested program of action Their report consisted of four, single-spaced, typewritte pages and embraced recommendations for the strengthen ing and coordination of the work of existing agencies, th improvement of the local jail, relief of the economi pressure that drives many to petty theft, and specific wor for the churches and young people's societies among th neglected children and young people in the delinquency areas. The report was presented to the entire group, an when, following a very thorough discussion, it was finall adopted, it became the work of all.

Some months have passed now since this project wa finished, so that it is safe to make a statement on th outcome. In the first place, the group is unanimous i saying that it was the most interesting piece of work tha they have ever done. In the second place, things hav actually happened as a result of it. The members wen out and gathered in other young people to share thei spiritual heritage in the church. The society sponsore the organization of an intermediate society to take car of the next younger age group. A recreational progra developed. And the official board of the church, unde the leadership of the pastor—who by the way had bee a genuine pal to his group during the project—and at th urging of the young people, secured a large section o garden land, so that any of the unemployed who care to might produce their own food for the following year.

The whole enterprise stirred up so much interest, i fact, that a young people's society in a neighboring tow heard of it and requested the officers of this group to lea them in a similar project.

NEW BOOKS

New Trails for the Christian Teacher. Robert Seneca Smith. Philadelphia, Westminster Press, 1934. 260 p. Price $1.10.

Here is a book which grows out of personal experience in teaching teachers how to teach, and also out of a thorough study of the philosophy of education. Dr. Smith is Professor of Christian Nurture in Yale Divinity School and, in addition, serves as Dean and as one of the instructors for the New Haven leadership training school. He writes his book upon the questions which have come to him from his students.

The title, "New Trails for the Christian Teacher," suggests the content of the book. Dr. Smith has undertaken to interpret the present-day principles of teaching and, therefore, is suggesting some new trails which the Christian teacher may follow.

It is fortunate that Dr. Smith has used a rather large number of illustrations to explain what is meant by some of the newer ideas. Also, at the beginning of each chapter he talks very directly to his reader just as if he and his reader were meeting in person. Through these somewhat informal approaches he helps to orient the reader to the subject to be dealt with in the chapter.

The first chapter undertakes to give a general interpretation of the new emphasis in teaching, with a differentiation between transmissive and creative teaching. Then there are two chapters explaining how learning takes place. These are followed by a chapter on aims and a chapter on the place of the pupil. The latter of these two gets at the problem of dealing with pupil situations and pupil interests, needs, and attitudes. Very logically the next chapter explains the function of the teacher, which is rather different when thought of from the present-day point of view in education from that it was under older views.

The idea of creative teaching, or experience-centered teaching, commonly raises questions regarding the place of materials in teaching. In his seventh chapter, Dr. Smith gives some practical suggestions in answer to this problem. Then there follow two chapters dealing with specific methods such as the story, dramatization, discussion, and the project.

Fortunately, Dr. Smith uses two chapters in which to deal with Jesus' method as a teacher, and in which to point out God's part in the teaching-learning process. Then the final chapter offers some help in determining the results of teaching.

This book is commended to all teachers of religion for careful study.

—F. L. K.

Handbook of Adult Education in the United States, 1934. Compiled under the auspices of the American Association for Adult Education. Editor: Dorothy Rowden. New York, American Association for Adult Education, 1934. 384 p. Price $2.00.

A reliable compendium of information about all types of adult education in the United States. The treatment is classified under such subjects as: Agricultural Extension, Correspondence Schools, Libraries, Music, Parent Education, Recreation, Radio, Puppets, Religious Groups, Settlements, etc. Under each classification is a general description followed by a list of the agencies with brief description of each. All national adult education agencies are listed and briefly described. A comprehensive index completes the volume. —H. C. M.

The book to which the Board of Editors is calling special attention this month is "New Trails for the Christian Teacher" by Robert Seneca Smith. It deserves careful and thoughful reading.

The New Leisure Challenges the Schools. By Eugene T. Lies. New York, National Recreation Association, 1933. 326 p. Price: cloth, $2.00; paper, $1.50.

This is the report of a study of what public school systems are doing both to supply fruitful occupations for leisure time and to educate their students for a constructive use of leisure time after their schooling is complete. The problem created by the increased leisure of our modern social order is stated and analyzed. Much of the space is given to reports frequently illustrated, of what given schools are doing in leisure time education. Both examples of excellent provision and of poor provision are given.

A study of leisure time activities provided for vacation time, for evening schools, and for non-school youth and adults is also included. The relation of the school to other agencies which share in the task of providing leisure time activities is discussed. The outcome of the study is clearly that we are in the midst of revolutionary changes in the function of education and in the importance of leisure time due to the vastly increased proportion of his time which the average man of the future will have free from economic employment.

—H. C. M.

A Church-School Teacher's Notebook. Directions for Making and Using. Prepared by Erwin L. Shaver. Boston, The Pilgrim Press, 1935. Twenty-four 6x9 looseleaf sheets enclosed in an envelope. Price 25 cents.

This is fundamentally and completely different from any of the usual books reviewed in the *Journal*. It is the beginning of a notebook for the church school teacher. It is a guide to what can be put into a notebook, but the teacher himself will determine the actual contents. An order for the notebook will bring a packet of loose sheets, which can be inserted in an inexpensive binder or can be fastened together merely with string through the holes. It is commended to church school teachers.

—F. L. K.

Drama in the Church. By Fred Eastman and Louis Wilson. New York, Samuel French, 1933. 197 p. Price $1.50.

The increasing number of churches, which are finding in the drama a way of developing and enriching the spiritual life of both players and audiences, will find this a helpful and suggestive manual in dealing with the important things which drama groups should know. The manual should prove most practical, for it shares with its readers what the authors have learned from seven years' experience in producing religious dramas in all types and sizes of churches from those in rural communities to those in university centers, from reports written by casts and stage assistants on what they have learned from the production of these dramas, and from books written by others doing a similar type of work. It defines and develops the various steps involved in the process of production in the following ways: by giving pointers on selecting the play, with a brief word regarding royalties; by outlining the type of organization needed to carry through the production of the play; by dealing with the matter of directing which includes such details as selecting the cast, scheduling rehearsals, entrances, conducting rehearsals, and common faults which should be remedied; by suggesting ways in which characters may be made to live; by stressing the need for care in managing the business phase of the production; by discussing lighting, which is so essential to the success of a play, and the matters of make-up, costuming, publicity, equipment, and the religious tournament; by indicating the need for an enveloping service of worship which will strengthen and supplement the drama.

This manual includes also a list of ten pages of religious dramas with a brief annotation given for each, a bibliography, and a list of the names and addresses of publishers. —W. E. D.

Discussion Methods for Adult Groups. By Thomas Fansler. New York, American Association for Adult Education, 1934. 149 p.

In this book procedure in each of the following types of discussion is described: the open forum, the symposium, the informal discussion, the panel discussion. Very practical and concrete guidance is given through actual stenographic reports of discussions illustrating each type. These reports comprise the bulk of the book. They not only exemplify the types of discussion but offer interesting treatment of current problems such as "Has the farmer been saved?" "What is meant by education for a new social order?" and "What shall we do with our leisure?"

—H. C. M.

We Are the Builders of a New World: A Summons to Youth. Edited by Harry H. Moore. New York, Association Press, 1934. 165 p. Price $1.50.

A description and analysis of our present social, economic, and political situation calling for revolutionary changes. A challenge to youth to undertake these changes upon the basis of a sound understanding of social sciences. Chapters are quoted from the writings of Walter Rauschenbusch, Sir Philip Gibbs, James Truslow Adams, Walter Lippmann, and others. Chapters by the editor unify the presentation.

Religion and Revolution: Problems of Contemporary Christianity on the European Scene. By Adolf Keller. New York, Fleming H. Revell Company, 1934. 188 p. Price $2.00.

In these Stone Lectures, delivered at Princeton in 1933, Dr. Keller analyzes the basis of political and social upheavals deep in the spiritual impulses and interests of men. The current religious and political crises in Europe are compared with those of the Protestant Reformation, and a close relationship noted. The fires of persecution are again revealing an unsuspected vitality and spiritual fervor in the church.

The Distinction of the Indistinguished. By M. S. Rice. New York, The Abingdon Press, 1934. 170 p. Price $1.50.

This book contains ten sermons delivered by Dr. Rice from his own pulpit. Evangelistic, and full of human interest, they bring to the reader the common truths to be found in everyday living.

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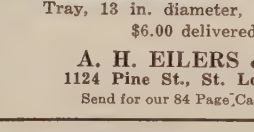

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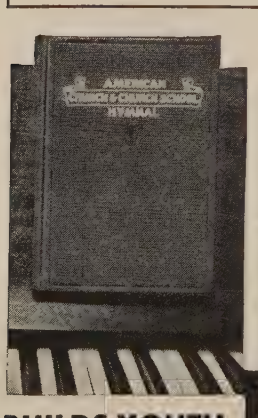

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The Cloth of Sendony

(Continued from page 33)

wealthy men have actually sold their possessions and given away their money. Our charge against him must, of course, be blasphemy, or disturbance of the peace. But between us here, we know right well that he is a dangerous character, with his talk of all men being brothers and the giving up of wealth.

SECOND PRIEST: Silence! Who comes here? *(He swings his torch in the face of the visitor.* DAVID *enters. His face is hardened.)*

DAVID: Forgive my coming upon you at this early hour but I would speak with you who have the care of the temple. I am David, son of Jacob of Jericho, some time since gone to his fathers.

FIRST PRIEST: Yea, I knew Jacob of Jericho, a noble scribe. What service can I render to his son?

DAVID: My father died a poor man. But, in Rome, he had a brother who had no offspring. He had great riches and vast lands. I have but lately come into this inheritance, for I am his only heir. I would not let it diminish in my hands, but rather, make it grow into a vast fortune. I have heard that in the temple on feast days there are ways by which a man may, if he have the necessary funds with which to start, increase his wealth most rapidly. I know little about these things and I have come to you.

SECOND PRIEST *(to others):* Is not his coming most fortunate?

THIRD PRIEST *(to* FIRST): Thinkst thou he is too young for such a post?

FIRST PRIEST *(disregarding questions):* Even today, David, there is opportunity for thee to try thy hand. Just now a changer of money came saying he would not occupy his table today. Hast thou shekels?

DAVID: Many.

FIRST PRIEST: Then today, if thou wilt, take thy place at the second table in the shelter of the porch, and change the foreign coins of visiting Jews into our coin. Only the shekel is acceptable as an offering in the temple. Display thy piles of coins and cry thy wares. And for a foreign coin, give half its worth in shekels. Thy fellow changers will do the same. *(He stops, noticing the alarm he has given* DAVID.) Open not thy eyes in so great astonishment. It is the custom. The Jews of Alexandria and Rome are not in poverty. They may as well leave some small part of their wealth in Jerusalem. And besides, they expect it.

DAVID: And all that I make is mine?

FIRST PRIEST: Ho, thou thinkst to increase thy store too fast! Half of thy gain goes to the council of the priests. That, too, is the custom.

DAVID *(thoughtfully):* Thou sayest at the second table? *(He pauses, then speaks with determination.)* The third hour will find me there.

(DAVID *leaves and the* PRIESTS *are quiet until he has gone, then they all join in subdued laughter.)*

SECOND PRIEST: What youth!

FIRST PRIEST: Such innocence!

SECOND PRIEST: I think he never in all his life short-changed a man.

THIRD PRIEST *(to* FIRST): Art thou not ashamed to claim half he makes? No changer ever handed over more than a third of his earnings.

FIRST PRIEST: He must pay something for his youth and innocence. He has a long time in which to gather shekels, and, if I mistake not, when he learns the ways of men, he will gather many. But we linger too long here. To your duties: *(All stand and he touches each as he assigns the tasks.)* Thou to the slaying of the morning sacrifices. Thou to lay the wood upon the altar and kindle the fire. I shall attend to the lighting of the lamps. The great city is beginning to stir. I hear the tramp of feet approaching the temple. Jehovah must be worshiped with offerings and song. Away to your ablutions. *(They start to leave the stage as the curtain falls.)*

Act III

Scene I

TIME: About sundown on Thursday.

(SUSANNAH *and* JUDITH *sit near the front of stage, in the room of* JOSEPH'S *house used in other scenes.)*

JUDITH: Father says that the Passover is a time of great joy in Jerusalem.

SUSANNAH: Nowhere can the lamb be rightly blessed but in the great temple.

JUDITH *(clapping her hands in excitement):* Oh, I am so happy to be here with thee! *(She notices the look of sadness on* SUSANNAH'S *face and puts her arms about her.)* But thou art not happy, Susannah, and that makes me sad.

SUSANNAH: Happy? No, but since the early morning when I saw and talked with Jesus, I am content. Was it not strange how he understood my trouble almost before I spoke? And he remembered David, too. So many come to him with questions and griefs. How can he remember them all? And yet I wonder if he ever forgets anyone. "Ah, yes," he said, "that noble youth who had kept all the law. He thought that was enough but I saw that his wealth was too dear to him, and he left me resentful and sorrowful." *(Slight pause.)* And dost thou know, Judith, I have wondered whether David might ever have loved me as much as his possessions?

(JOSEPH *enters. Both girls rise and go eagerly to meet him.)*

SUSANNAH: Hast thou the lamb, Uncle?

JOSEPH: With the priest's blessing. Already it is roasting by the fire.

JUDITH: And the blood? Hast thou sprinkled the doorposts?

JOSEPH: Doorposts and lintels, child.

SUSANNAH: I love the old customs, Judith. I love to remember all the old stories and to hear them told every year at the Passover feast. Uncle, art thou very sure there is not the least crumb of leaven in the house?

JOSEPH: Why, a sparrow would starve if the life of it depended on the leaven it could find here. What of the dishes? Are they cleansed for the feast?

SUSANNAH: Judith and I have prepared them with our own hands, Uncle. We could not trust such a work to the servants.

JUDITH: Who will tell the Passover story tonight?

JOSEPH: There is a tradition that the oldest of the group recite the tale of Israel's deliverance from Egypt. Nicodemus shares our feast tonight and I have asked him to tell the story.

(SERVANT *admits* NICODEMUS *and* JAIRUS *and all turn to them.)*

NICODEMUS: Peace to you all.

JAIRUS: Has the rumor reached you?

JUDITH *(running to him):* What rumor, Father?

JAIRUS *(turning to* JOSEPH): Surely thou hast heard that there is a plan to arrest Jesus tonight?

JOSEPH: Yea, the word came to my ear while the lambs were being slaughtered in the temple, but I put no faith in it truth. Why should they take him a night? He has been all day in the temple.

ITH: But dost thou believe it, Father?
US: I cannot tell what I believe, my
ild. I only know that I see no way to
otect him, since he heeds no warnings
d talks freely in all Jerusalem.
ANNAH: Would that he had turned back
to Galilee.
ODEMUS *(to* JOSEPH*)*: Didst thou see him
quickly change the temple court today
om a place of merchandise to one of
orship? With nothing save a few small
rds in his hand, he sent them all before
m—sheep, oxen, cattle, merchants,
oney-changers—as if he had the power
an army with banners.
EPH: But think you such an act did
ot further inflame the wrath of those
ho wish to make away with him?
ODEMUS: I am sure it did so. And he
ust have known that it would. His
eedlessness is strange.
ITH: Father, may I speak? I think
know why Jesus does not seem afraid.
All eyes are upon her.) I think that
esus does not care so much for life
s we do. I heard him say once, "He that
seth his life shall find it." And an-
ther time he said, "For the son of man
imself hath not come to be served, but
o serve."
RUS: And dost thou understand these
ords, child?
ITH: Nay, Father, not altogether. But
think there are certain things that Jesus
ust must do and say, and if people treat
im very badly because of them, even if
hey should kill him, he would not care.
CODEMUS *(weighing the thought)*: There
re men like that—prophets of old.
RUS *(turning to the men; the girls step
back)*: I saw a strange sight today in the
emple. I stood near the money-changers'
ables—by the second in the court. I noted
he youth at the table—a fine handsome
nan he was, but not accustomed to the
lace. (SUSANNAH *listens intently.)* Some-
imes he seemed to hesitate about the
change, and once I saw a poor woman
come to get her shekels, so that she could
buy doves for her sacrifice. The little
foreign coin she carried could not have
been worth more than two shekels but
I saw him press five into her hand. Later,
when a proud Roman Jew approached him,
his face grew hard and he charged him
twice the worth.
CODEMUS: How fared he when the storm
broke?
IRUS: His table was upset, the same as
the others, and his coins rolled over the
floor. Like all the rest he stopped to
gather them. But Jesus saw him, went
to him, and touched him. He arose and
for one long moment they looked in si-
lence into each other's eyes. When the
young man went away, leaving his coins
for any who might gather them, no one
could have said which face showed the
greater sadness.
OSEPH: A handsome youth, thou sayest?
AIRUS: So he was, and if I mistake not,
new at the work.
OSEPH: A money-changer's table has no
equal as a place to double one's posses-
sions. Some newly rich man, it may be,
eager to grow richer.
USANNAH *(trembling with excitement, tak-
ing her uncle's arm)*: Uncle, dost thou
think—
OSEPH *(ignoring her question)*: Go, Susan-
nah, Judith, search the sky for the first
three stars of Passover night. *(They move
to the window,* JUDITH *happily, and* SUSAN-
NAH *sadly and slowly.)*
UDITH *(clapping her hands)*: I see the
first!
OSEPH: After our meal at the house of
Lazarus last night, Jairus, didst thou not
speak of doubting the faithfulness of
Judas?

JAIRUS: Yea, I put no confidence in the man.

SUSANNAH *(to* JUDITH*, who is not listening to her)*: Thinkest thou that the young money-changer could have been David?

JUDITH: Look, Susannah, there is the second star. Just a little point of light.

JOSEPH: Let me tell thee, Jairus. At an early hour when all our house was still, I arose and went to the temple to speak on a matter of business with the priests who guard it. They are the leaders in this opposition to this harmless man. As I drew near, their voices were loud and I could not but hear these words, "Think you Judas can be relied upon to do our will?" My friend, if trouble comes this night, it will be through a faithless disciple.

SUSANNAH *(to herself, with a sigh)*: Jesus must have thought that David might change.

NICODEMUS: And it is said that Jesus and his disciples eat the Passover together this night. Will Judas be present? A traitor at the Passover supper.

JUDITH *(turning to the men)*: The third star is in the sky. Listen! *(The temple trumpet calls loud and long and all are silent.)*

JOSEPH *(speaking very impressively and leading the way with great dignity)*: The temple trumpet calls to the Passover feast. Let us go to the room made ready.

(The drop of the curtain indicates the passing of the time for the eating of the feast. As the curtain is raised, the clear voice of JUDITH *is heard reading in the next room.)*

JUDITH: "Who remembered us in our low estate;
And hath redeemed us from our enemies:
Who giveth food to all flesh;
O give thanks to the God of Heaven;"

ALL: "For his mercy endureth forever."

(The ceremony is finished. The men enter, gathering their robes about them and fastening them in their girdles. They carry walking sticks and walk toward the door as JOSEPH *speaks. They are followed by the girls.)*

JOSEPH: In this manner did the children of Israel go forth out of Egypt.

SERVANT *(appearing at the door)*: A messenger from the great Caiaphas. He begs me to say that he is in haste.

JOSEPH: What? A message from the high priest at this hour of the night? Admit him quickly. *(To the others.)* What can be the meaning?

JAIRUS: The worst, I fear.

(MESSENGER *enters and hands scroll to* JOSEPH *who reads it and hands it to* NICODEMUS.)

JOSEPH: A meeting of the Sanhedrin! A meeting at once. Thou, Nicodemus, and I are summoned to appear.

MESSENGER: Is there a reply, sir?

JOSEPH: Go, report to the high priest that we are on our way. *(The* MESSENGER *leaves.)*

SUSANNAH *(in great fright)*: What does it mean, Uncle?

JOSEPH: That Jesus has been arrested and taken before Caiaphas. *(He embraces* SUSANNAH *tenderly.)* I must leave thee Susannah. I entrust thee to the care of my friend Jairus. Do not weep.

SUSANNAH: But thou wilt come again when the meeting is over?

JOSEPH: Ah, who can foretell the matters of this night? Or when thy uncle may come to thee agin? *(He starts to go but she restrains him.)*

SUSANNAH: Dost thou think the Sanhedrin

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will condemn a man who has done only good?

JUDITH: I do not think so, dear Susannah.

JOSEPH: Would that I had the hope of youth. *(To both.)* But thou dost not know the Sanhedrin.

SUSANNAH: But thou and Nicodemus?

JOSEPH: What are two among seventy?

SUSANNAH: And if the Sandhedrin condemns a man, then is there no way to save him?

JOSEPH: With Pilate, the Roman governor, rests the final word. *(He kisses her hand and he and* NICODEMUS *leave. The three remaining look after them in silence,* SUSANNAH *quietly weeping.* JAIRUS *begins to walk about, trying to make some plan in his mind.)*

JAIRUS: I cannot stay here. You are safe with the servants. It may be that the words of witnesses might turn the tide. I must go. Surely we can gather together a host of those he has helped and go to Caiaphas to bear testimony to the goodness of Jesus.

JUDITH: Go, Father. Go quickly.

JAIRUS *(tightening his girdle and picking up his staff)*: Have no fear, and Jehovah grant you hope and peace. *(He hastily bids them farewell and leaves.* SUSANNAH *and* JUDITH *drop disconsolately upon seats and are silent for a long pause.)*

SUSANNAH: The minutes are like hours.

JUDITH: If someone would but bring us word.

SERVANT *(entering)*: David seeks admittance.

SUSANNAH *(to* JUDITH): David, whom I thought never to see again! *(to* SERVANT): Amit him.

JUDITH: It may be that he brings us news.

DAVID *(entering in haste and excitement)*: Susannah! Dost thou know that they have taken Jesus prisoner?

SUSANNAH *(standing very still and with great dignity)*: I know.

DAVID: But dost thou not care? I thought to find thee in an agony of tears.

SUSANNAH: What is it to thee if my fountain of tears is dry? What is it to thee that Jesus has been taken? Thou dost not care.

DAVID *(stepping nearer)*: Speak not so, Susannah. Let me but tell thee all. When I left thee, bitter anger filled my heart. I determined to make every coin I have yield two. I went to the temple—

SUSANNAH *(scornfully)*: And became a money-changer—

DAVID: I know that I merit thy scorn—

SUSANNAH: Not scorn, David. Pity.

DAVID: But it was well that I went to the temple, for there Jesus found me. He looked into my eyes, held me with his gaze of sorrow, and Susannah, as truly as ever he opened the physical eyes of Blind Bartimaeus, so he has given me sight of the spirit—

SUSANNAH *(hopefully and joyously)*: And wilt thou try to save him?

DAVID: If thou canst tell me one thing that I may do to save him from the mob that now awaits the word of Caiaphas and the Sanhedrin—speak, Susannah!

SUSANNAH *(her face alight with love and understanding)*: Then go David, beloved. Find Jairus and the company of people who would witness to the goodness of Jesus in healing their bodies, and cry aloud that he has healed thy soul! *(He presses her hand to his heart, lifts it to his lips, and goes out quickly.* SUSANNAH *stands smiling through tears.)*

CURTAIN

Scene II

TIME: Late afternoon of the day of the crucifixion.

(The room is empty. The Cloth of Sendony is still upon the chest. Just after the curtain is raised, JOSEPH *and* NICODEMUS *enter. They look haggard, dusty, worn. Their voices show great weariness.* JOSEPH *summons his* SERVANT, *who enters at once.)*

JOSEPH: My niece—where is she?

SERVANT: She sleeps, Master.

JOSEPH: That is well. Go. (JOSEPH and NICODEMUS *sink upon seats.)* Would that I had a conscience such as Susannah's. She bears no load of guilt.

NICODEMUS: Thy guilt is no greater than mine, Joseph.

JOSEPH: But thou didst speak in the Sanhedrin. I kept silent.

NICODEMUS: Too late, I spoke. Only once did I lift my voice and that but feebly. Why did I not cry aloud? Proclaim his innocence? Yea, more, proclaim my belief in him as the Messiah, for such I now think he was.

JOSEPH *(slowly)*: Yea, there on yonder hill hangs a prophet of Jehovah. And to think that I was silent! *(The last words are spoken loudly.)*

NICODEMUS: Dost thou not care that the servants hear thee?

JOSEPH: Nay, I care not. I would cry out my sin before all the people—but they would not believe what fear has made of me. I pass along the streets of Jerusalem and draw my costly garme close about me and they say, "Th walks the rich Joseph of Arimatha His coffers burst with the shekels draws from his olive orchards and vi yards. He goes over the world collecti the rarest of cloth. His house is fil with the treasures of Egypt and Ror No one in all Palestine is so learned the values of the creations of me hands." *(Bitterly.)* And they never gu that under the finely-woven coat th is the heart of a coward. A coward w was afraid to speak for the greatest Jehovah's prophets; that even in the Sa hedrin when he had his last chance, lips were sealed by fear—fear of losi his place, his power, his possessions! *(Wi a sweep of his hand he indicates his p sessions in the room.)* A craven, snivelin coward!

NICODEMUS: It avails nothing to call thys names, Joseph.

JOSEPH: Then let others do it. They t me that the friends of Jesus have go into hiding, scattered over all the countr lest they suffer a fate like his. *(With su den resolve.)* Come, I am done wi secrecy. Let us go into the crowds an proclaim that we are friends of this ma they call a criminal. Let them do wi us as they will.

NICODEMUS: Wilt thou not see thy niec then?

JOSEPH: Nay, I cannot look into her eye She trusted me to use my power. *(H starts out, but* NICODEMUS *pulls him back*

NICODEMUS: Stay, Joseph, this feverish has is not like thee. Thou art mad with r gret and grief. If we think, it may h there is yet some service we can render—

JOSEPH *(scoffingly)*: Service to the dead

NICODEMUS *(thoughtfully)*: Yea, service t the dead. It may be of little worth t give the body its last care, but hast tho thought that on the morrow, outside th city—

JOSEPH: Aye—the hungry vultures! Come Haste! Let us beg the body from Pilate I have a tomb, newly built—

NICODEMUS: It lies within thy garden, doe it not?

JOSEPH: Aye. And for the body there mus be a wrapping. *(He looks about and h eyes fall upon the Cloth of Sendony. H moves toward it, but hesitates, then take it in his hands. As he speaks it is clea that his thought changes to the cloth itsel His eyes gleam again as he feels its te ture.)* Of all that I have gathered, th is the most precious. Sendony! Theac of pure gold are woven with fine linen *(He holds it up.)* See how it shimmer in the light. Take it in thy hands, Nic demus. Feel the weight of it. *(He look up at* NICODEMUS, *who, amazed at h friend's sudden change, makes no mov to take it.* JOSEPH, *seeing* NICODEMU *face, comes to himself, and the cloth fal to the floor. He speaks with deep co trition.)* I thought that my heart ha learned repentance. But thou seest ho the very touch of the cloth makes m forget all else. Verily, Nicodemus, " is hard for a rich man to enter into t Kingdom." *(He pauses and shows by h attitude that the cloth is to him a sy bol of all of his possessions, and th a decision to give it up will mean f him a relinquishment of his old life ce tered about the acquiring of materi things.)*

NICODEMUS *(picking up the cloth and han it to Joseph)*: Thou wilt use this as burial robe?

JOSEPH *(with high resolve)*: Aye, not on for his body, but also for my wea grasping, cowardly soul. Susannah sa

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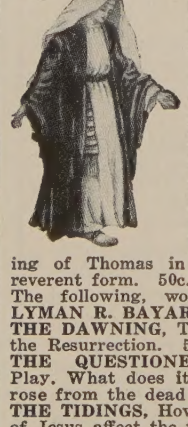

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e Sendony should have some noble pur-
se. Let us haste to Pilate.

CURTAIN

Scene III

: Early morning of the day of the
surrection.

(SUSANNAH *stands at window looking*
t. Her face is lighted as by the rising
n. JOSEPH *is again well groomed. There*
a spirit of calm strength in his face,
he watches SUSANNAH. *He sits quietly,*
sharp contrast to his attitude in the
st scene.)

EPH: What art thou seeing, my child?

ANNAH: The sun rising over the city.
never saw the promise of a fairer day.

EPH: And thou art thinking—

ANNAH *(coming to him and sitting at*
s feet): Of many things, dear Uncle.
f all that thou hast told me of how Jesus
ied—of the words he said upon the
ross, especially those words of for-
iveness. They are beautiful words.

EPH: Very beautiful, my dear.

ANNAH: It is strange, Uncle, that at last
hen I fell asleep, after all the hours
f vigil, I did not dream of his death,
ut of his *life*. Little scenes out of the
me I knew him best flitted before me.
saw him lift a laughing child high in
is arms. I saw him bending over a
oor cripple by the roadside. I saw him
eaching beside the sea. In sleep I felt,
s Judith feels always, that I need not
veep for his death. And even now I
eel his life more than his death.

EPH: I did not heed his words while
e lived, but when I saw him die—

SANNAH: Tell me, Uncle, why didst thou
ot wake me when thou camest for the
loth?

EPH: I knew thy great need for rest, my
hild, and I could not think then that
hou wouldst forgive me for my cowardice.
Furthermore, I did not come for the cloth.
I sought my home as refuge in despair
nd shame and great weariness. It was
Nicodemus who made me see there was
yet something to be done. It was a very
small thing to do, Susannah, to care for
the body of Jesus.

SANNAH: It was a very beautiful thing,
Uncle.

EPH: It did not atone for all that I had
left undone, but, strangely, it has brought
peace to my soul. The old restlessness
and yearning for possessions seem to have
gone. Nicodemus knew Jesus much bet-
ter than I, and that night as we sat to-
gether in the garden after we had done
what we could, he told me again of how
he sought him out by night and learned
those words, "Ye must be born again."
They ring in my ears. Truly, Susannah,
I feel a new man, today. I have been
thinking of all the long journeys I have
taken, seeking to gain. It may be that
I shall now take other journeys, seeking
to give.

SUSANNAH: Thy wealth?

JOSEPH: Yea, that may be. But I was
thinking of other things—ways in which
I might carry to the people the *love* of
Jesus. I saw it, Susannah, on the cross
—and I must tell others of it. *(The* SER-
VANT *admits* DAVID, *who stands in the*
doorway radiant. JOSEPH *and* SUSANNAH
rise quickly to meet him. At the same
time JUDITH *enters from opposite side.)*

SUSANNAH: David! Speak! Thou hast
some glad message for our troubled hearts.

DAVID: Aye, I speak gladly. Jesus is not
dead. He liveth!

SUSANNAH: Not dead? What dost thou
mean?

JOSEPH: With mine own hands I placed
his body in my tomb.

DAVID: Yet I tell the truth. I have spoken
with those who have seen him.

JUDITH: *I* believe thee, David.

JOSEPH: I cannot doubt thee, but neither
can I understand what thou dost say.

(JAIRUS *enters and* JUDITH *runs to meet*
him, placing her arms about him.)

JUDITH: Father! Tell me it is true! Jesus
is not dead!

JAIRUS: Nay, the tomb could not hold the
Son of Jehovah. It is rumored that he
goeth into Galilee. Come, Judith, make
haste. Gather thy possessions. Prepare for
the journey. Let us go to join him on
the way. *(They go quickly, the others*
looking after them.)

SUSANNAH *(with slow emphasis):* They go
to find Jesus. *(To her* UNCLE.) Wilt thou,
too, go to look for him? *(To* DAVID.)
And thou, David?

JOSEPH: Nay. *(He speaks slowly and his*
words are full of meaning): I think that
I have already found him.

DAVID *(meditatively):* "Love thy neighbor
as thyself," said he, "if thou wouldst have
eternal life." *(He pauses, then, turning*
to SUSANNAH, *he speaks with strong con-*
viction and determination.) Nay, Susan-
nah, I shall not go into Galilee to find
him. With thy help I shall find him here.

JOSEPH: I thought that I had a good life
because I knew the value of a piece of
cloth, until I gave my priceless Cloth
of Sendony to wrap his body—*(He sud-*
denly stops, and the old look of desire
comes into his face. Suddenly he sum-
mons his SERVANT, *who appears at once.*
SUSANNAH *and* DAVID *stand together, look-*
ing at him in wonder.) Go thou quickly
to my garden. Look within the tomb
where Jesus of Nazareth was buried and
if thou canst find it, bring me—*(He breaks*
off again, realizing what he is saying.)
Nay, nay, *(dismissing servant with a ges-*
ture.) I have no commission for thee
(A smile lights his face as the SERVANT
goes. A soft light falls upon him.) Let
the soldiers who guarded the tomb cast
lots for the Cloth of Sendony. I saw
them do it for the garment Jesus wore
to his death. Henceforth my treasures
will be not those made by the hands of
men. They shall be love—forgiveness—
service to men.

CURTAIN

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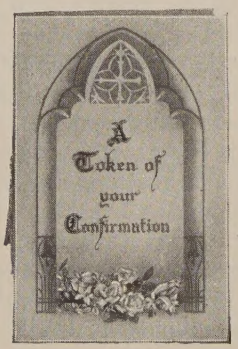

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The Teacher as Evangelist

(Continued from page 6)

privilege to press constantly the claims of religious living. It is he who exemplifies in his own life what it means to have God's will supreme. He will not overbear or intimidate his pupils, but he will also never leave them in doubt concerning his own convictions and his interpretations of the demands of today on those who would be followers of Jesus.

III.

This interpretation of the work of the teacher impresses the importance of his dealing with the members of his class as individuals. He must know each of them intimately. He must have opportunities for personal conversations with them. Otherwise it will be difficult for him to do his work of personal evangelism. Let him never think, however, that this is something added on to his other duties—that now he is teaching the Bible and now he is engaged in evangelism. The task of the teacher is one. The teaching of the Bible, discussions on life questions, projects in Christian service, whatever else the work of the teacher may involve are done with the one purpose of achieving life commitment to God.

It is sometimes urged that teaching differs from evangelism in that the former depends on the teacher's own efforts, while the latter depends on the spirit of God for its effectiveness. This is a false distinction. Teaching which depends only on the effort of the teacher is not likely to be effective. The teacher is called to put into the task all the consecration and intelligence which God has given him, but he should know also that unless God works with him his effort will be fruitless. Religion is not something which can be given to the pupil by the teach All he can do is to bring the pupil face to face with G and hope that out of this experience will result a genu quickening of the spirit of the pupil. If God has cal you to the work of teaching, you cannot dodge the sponsibility of doing the best of which you are huma capable. You may rest assured, however, that He w not leave you to your own efforts, but will be there side you as you teach.

There has been an interpretation of the meaning teaching which holds that the teacher's views and conv tions shall play no part in determining the decisions his pupils. All he is to do is to bring the pupil face face with life problems, and then leave it to him to ma his own decisions. This is not the kind of teaching have had in mind in this article. Let us grant the val of being open-minded, and of allowing the pupil to d velop his own convictions. The teacher is, however, part of the experience of the pupil out of which his ow Christian convictions will be built. The church appoi ministers and preachers, not for the purpose of havi them plead impartiality on all important questions, b to proclaim through teaching and example what Christi living at its best means.

IV.

Suppose you should measure the success of your teac ing work in terms of your success as an evangelist. Wh would this mean if you are a teacher of beginners? O juniors? Of high school boys and girls? Of adults How would it help you in the planning of your activitie and the selection of your materials?

Evangelism, as we have here defined it, may be a ver real thing for all ages. But your method and interpret tion will differ greatly with different ages. Little childre may be expected to respond as children, but young peop should be building strong loyal ties and dreaming of gre work to be done for the Master. Adults will usually mai tain that they are already committed to Christ, but the need to be shown more clearly what such loyalty shou demand of them in the life of today.

After all, does it matter whether we call it teaching, preaching, or something else, so long as the supreme pu pose of our work is clear, and in some measure achieved

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This and the articles by Dr. Vieth in the thr preceding issues of the Journal will form cha ters in a forthcoming book on teaching to b published soon by the Westminster Press.

Home Lenten Services

(Continued from page 7)

Finally, there is the stimulation to that group whi doesn't do much reading. Good books are not the ma leisure-time diversion in our community. For people w read little, the group reading and thinking is especia challenging.

"I really learned to know my neighbors through the services." "They gave us a chance to discuss those qu tions we always started to discuss in Sunday school b never got very far with because of lack of time." "W had the privilege of worshiping with our friends witho traveling a long, dark, treacherous road." "We certain appreciated these services on the lonesome Sunday ev nings of winter." Such comments as these have co vinced us that the project has been worth while.